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THE TERM "IMMACULATE" IN THE EARLY GREEK WRITERS.

IN the almost innumerable encomiums penned by the Greek Fathers on the dignity and privileges of the Mother of God, nothing could be more striking than their studied efforts to convey the idea which corresponds to the Latin *immaculata*.

Mary is the subject of some of the most exquisite outbursts of eloquence that have ever appeared in any language; and her unique sinlessness evokes a wealth of epithet, so wondrous, so fervid, that no unbiased reader can interpret it to be anything else than the outpouring of hearts deeply conscious of that sublime fact which only in our day has become an article of faith.

The following are some of the many epithets which are generally rendered in the Latin by "Immaculate":

1. ἀ-μώμος
2. ἀ-σπίλος
3. ἀ-μίαντος
4. ἀ-μόλυντος
5. ἀ-κήρατος
6. ἀ-χράντος
7. ἀ-κηλίδωτος
8. ἄ-κακος

All of these, it will be noticed, have the ἀ privative (corresponding to *im*-maculate), and we find instances in which the compound intensive παν, is made use of and coupled with the ἀ privative, thus:

9. παναμώμος
10. πακαχράντος
11. πανακήρατος
12. πανάσπιλος

Naturally, also, the ordinary adjective ἁγνος (pure, chaste, unsullied) is treated in the same way. We have

13. πάναγνος

14. ὑπέραγνος

and more powerfully still a combination of both παν and ὑπερ,

15. παννπέραγνος and

16. παννπεραμώμητος.

We shall take each of the words in the order given, with their compounds.

1. ἀμώμος—9. παναμώμος also (ἀμώμητος and παναμώμητος), etymologically is the equivalent of *labis expers*, blameless.

Hesychius gives as its meaning, *irreprehensibilis, purus, inculpatus. Suidas* has *purus, inculpatus.*

The author of the "Comment. on Psalms," to which is attached the name of "Chrysostom," writes (Psalm 98): "Is est ἀμώμος qui liber est ab omni scelere, crimine et sordibus, qui extra omnem maculam, iniquitatem et peccatum est constitutus."

The epithet is applied in Holy Writ to Christ Himself,[1] (1) consequently its application to His Blessed Mother becomes all the more striking; though the Fathers are always careful to point out that, whereas Christ is sinless by nature, Mary's sinlessness is due to the operation of grace. Similarly the word is applied to the "Church," which issued from the open side of Christ—a glorious Church not having spot or wrinkle (Eph. 5 : 7).

Instances of its application by Eastern writers to the Mother of God are as follows:

(*a*) There exists a document assigned by many learned critics to the Apostolic age, which consists of a letter written by the priests and deacons of Achaia in which they narrate the Acts of the martyrdom of St. Andrew. Speaking of our Lord, the Apostle is represented as saying: "He was born of a *blameless* virgin" —ἐξ ἀμώμου Παρθένου.

(*b*) *Theodore Moneremita* (about the sixth century),[2] in a beautiful panegyric on the Annunciation, commenting on the words of Psalm 89: "Domine refugium factus es nobis," etc., continues thus: "Nihil enim aliud autumo prophetam significasse praeterquam diem istam, qua Deus per tremendam suam in im-

[1] Hebr. 9 : 14. I Pet. 1 : 17. [2] Gallardus, t. l., p. 156.

maculata virgine (*πρὸς τὴν ἀμώμητον Παρθένον*) incarnationem factus est hominum refugium." [3] (1).

(*c*) *Joannes Euchaitensis*[4] sings the praises of the Virgin Immaculate (*δι' ἀμώμῆτου Παρθένου*), "quae in gaudio et gaudium et peperit juxta et concepit." (1)

(*d*) *Tarasius* (about the eighth century):[5] "Et sane si Deus jussit Abrahamum afferre vitulam trimam et capellam trimam in animarum purgationem, quomodo virgo a creatione mundi praedestinata, et ex omnibus generationibus electa in impollutum (*ἀμόλυντον*) domicilium, et Omnipotenti oblata in templo sancto, non honore digna et pura et impolluta exstat, et oblatio immaculata (*προσφορὰ ἄμωμος*) humanae naturae." (1)

In order to grasp the full force of this passage and numerous others of the same kind, we have to note that the Saint is not speaking of an adult virgin but of a child of three years of age. Purity in such a one would not be an extraordinary marvel. Plainly the context, even with such words as *ἀμόλυντος* and *ἀμώμος* and others, as we shall see, labors to express what the words alone might fail to convey.

In the same oration, Tarasius very pointedly remarks: "Verum stultorum ora, quae *nullam labem* (*μῶμον*) *in illibatâ* (*πρὸς τὴν ἀμώμον*) *potuerint invenire*, sententiam hanc (*i. e.*, nativitatem Christi septimo mense post conceptionem) Scripturae affinxerunt a vero rectoque sensu longissime abhorrentem. (1)

(*e*) *Jacobus Monachus* (about the eleventh century):[6] "Hodie *immaculata columba* (*ἡ ἄμωμος περίστερα*) in templi adytis circumvolitans, malitiae aucupem declinavit. Hodie *agna immaculata* (*ἡ ἄσπιλος ἀμνὰς*) tanquam hostia acceptabilis in templo offertur." (1)

(*f*) Similarly in the liturgical prayers of the Greek Church:[7] "Ut in cruce te elatum, mi Christe, conspexit agna quae te pepe-

[3] The full text, Greek and Latin, of the homilies from which passages marked (1) are taken, is given in Ballerini's *Sylloge Monumentorum;* see critical disquisition on the author and homily; and those marked (2) are quoted by Passaglia in his monumental work on the Immaculate Conception.

[4] Sermo in augustissimam Deiparae sanctissimae dormitionem.

[5] Deiparae Praesentatio.

[6] In Deiparae Praesentationem.

[7] In Menaeis Graecorum XII Febr. *ode ά* and passim.

rit, et immaculata (ἄμωμος) mater tua cum fletu lamentabatur." (1) Again: "Te spiritualis sponsus, O Dei parens, totam quam reperisset perfectam columbam et *immaculatam* (ἄμωμον) . . . te sibi in habitaculum delegit." Again: "A saeculo enim tu sola, o *purissima ob omni macula* (πανάμωμε) . . . propter charismata quamlibet *labeculam repellentia* (πανάμωμοις) digna apparuisti."

(*g*) In the *Liturgy of St. James* Mary is described as "all-blameless (παναμώμητον), and Mother of our God, more to be honored than the Cherubim and more glorious beyond comparison than the Seraphim."

(*h*) There are interesting instances also in which the word is applied to the Mother of God by antonomasia, v. g., *Isidore, Archb. Thessal.* (about the fourteenth century): In the sermon on Mary's entry into the temple (1): "ἡ παναμώμος, illa purissima, omni carens maculâ."[8]

In the Grecian Menology (Febr. 28): "παναμώμητε, o cujusvis labis penitus expers."

2. ἄσπιλος—12. παντάσπιλος.

Suidas gives *intemeratus* as the meaning of ἄσπιλος:—ὁ μὴ ἔχει σπίλον τινα—"qui nullam habet maculam."

This also is a Biblical word, and is applied to Christ, side by side with ἀμώμος: "Knowing that you were not redeemed with corruptible things . . . but with the precious Blood of Christ as of a lamb unspotted (ἀμώμου) and undefiled (ἄσπιλου). Instances of its application to the Mother of God are as follows:

(*a*) *Sophronius* (seventh century),[9] "Angelus ego Gabriel . . . a Deo Patre omnipotente ad te, immaculatam omnisque labis expertem, virginem, missus sum." (1) (τὴν ἄσπιλον καὶ ἀμώμου πάρθενον.)

And similarly the same writer "Intemerata Dei Agna" . . . "O undequaque immaculata." (2)

(*b*) *Jacobus Monachus:*[10] "Oportebat, ut agna immaculata (τὴν ἄσπιλον ἀμνάδα) ejusmodi epulis pasceretur;" two other places in the *same* sermon, and *passim* in a sermon by the same writer, on the "Annunciation. (1)

[8] Also twice in the sermon of James "Monachus" on the Annunciation.

[9] Serm. in Annunt. Deiparae.

[10] In Deiparae Praesentat.

(*c*) *Gregorius Neocaesarensis:* As he contemplates Mary about to become a Mother, he exclaims with joy: "Quibus laudum significationibus atque praeconiis *intemeratam* (ἄσπιλον) ejus formam celebremus." ([2])

(*d*) *Ephrem* (*IV Praises* to the Mother of God, beginning with the words "My Lady and Most Holy Mother of God," perhaps the most eloquent, most fruitful in epithet, and the most entrancing eulogy ever penned at any time, in any language.) "O immaculate (*intemerata*, ἄσπιλος) Vesture of Him who clothes Himself with Light as with a garment."

(*e*) *Georgius Nicomediensis* (ninth century):[11] "Hodie *immaculata* agna tanquam hostia acceptabilis in templo offertur. Hodie *intemerata* columba . . . malitiae aucupem declinavit (ἄσπιλος and ἀμώμος) ([1]). The passage from which this is taken is interesting inasmuch as it was made use of in its entirety by Jacobus Monachus for his "Oratio in Deiparae Praesentationem."[12]

(*f*) *Isidorus Thessalonicensis:*[13] "At cum ad suam ipsius animam oculos convertebat, quomodo scilicet eam immaculatam (ἄσπιλον), quomodo puram prae omni puritate (ὑπέραγνον) servabat . . . tunc demum vehementem illum horrorem demittebat." ([1])

(*g*) *Jacobus Monachus*[14] furnishes an example of πανάσπιλος, used by antonomasia. He concludes a beautiful passage depicting Mary's mental agitation on receiving the Angel's message, thus: "Sic purissima illa (ἡ πανάσπιλος), qua angeretur cura, haud ambigue edisserens." ([1])

3. ἀμίαντος

The Latin equivalents sometimes given of this word are: *intaminatus*, *non pollutus*, *intactus*.

Sedulius Presbyter has: "Nullius maculae naevo fuscata."

St. Paul predicates the term of the Great High Priest—holy, innocent, *undefiled*—in the well-known passage of Hebr. 7: 26.

(*a*) *Cyril of Alexandria:*[15] "Salve Maria, Deipara, Virgo Maria, lucifera, *vas intactum* (τὸ σκεῦος ἀμίαντον) ([2]).

(*b*) *Gregory Thaumaturgus.*[16] This illustrious saint speaks of

[11] Orat. in Praesent. temp.
[12] Sylloge, I, 385, note.
[13] Sermo in Annunt. on the words "Turbata est in sermone ejus."
[14] Sermo in Deiparae Annuntiationem.
[15] In Oratione coram P. P. Ephesinis.
[16] Hom. 1, in Annunc.

our Lady as "the pure, chaste, *immaculate*, and holy Virgin, Mary—(ἐκ τῆς καθαρᾶς καὶ ἀγνης καὶ ἀμίαντου καὶ ἁγίας παρθένου);" again as "the ever verdant Paradise of Immortality, the perennial fountain, the immaculate flower of life (τὸ τῆς ζωῆς ἄνθος ἄμιαντον)." Also in the second Homily on the Annunciation: "All the celestial Powers salute thee, the holy Virgin, by my mouth; . . and by thy *holy* and *chaste* and *pure* and *immaculate* womb, the bright shining Pearl comes forth for the salvation of the whole world—(διὰ τῆς ἁγίας καὶ ἀγνῆς καὶ καθαρᾶς καὶ ἀμιάντου σου γαστρὸς.)"

(*c*) *Sophronius Hierosolymitanus* (2): "Te lucidam lampadam et candelabrum in quo inhabitans divinitatis ignis illuminavit eos, qui tenebricosa corruptione involuti, jacebant, omnes *o intacta* (ἀμιάντε) exaltemus, tuum, O Benedicta, Filium benedicentes."

(*d*) *Tarasius*.[17] Several times does the word occur in the course of his beautiful sermon, entitled "Oratio in Deiparae Praesentationem:" "Quis non percellatur admiratione, cum videat immaculatam Mariam (Μαρίαν τὴν ἀμίαντον) in sacris adytis adsidentem . . . Exurgite virgines, ferentes lampadas, et praeite immaculatam Virginem et Dei filiam (τῆς ἀμιάντου παρθένου καὶ θεόπαιδος) . . . Accipe, o Zacharia, sanctam immaculatam (antonomastice, τὴν σεμνὴν, τὴν ἀμίαντον) . . . Te honoro agnam immaculatam" (ἀμίαντον ἄμναδα.) (1)

(*e*) *Jacobus Monachus*.[18] After giving reasons for and stating his own conviction that Gabriel's first announcement of the great mystery took place out of doors and not in Mary's house, he continues: "Eodem in modo, illa quoque provide sunt disposita, quae ad Virginis immaculatae annunciationem spectabant—(Κατα εὐ ἀγγελισμον τῆς ἀμιάντου παρθένου.") (1)

4. ἀμόλυντος

Unlike the three words already given, this is not found in the New Testament; nor is there any classic reference to justify its use. There can be no doubt, however, as to its meaning, being made up of the ἀ privative, and μολύνειν, to stain or sully.

Translations have rendered it, sometimes *impollutus*, sometimes and more forcibly *penitus intaminatus*.

[17] Oratio in Deiparae Praesentationem.

[18] In Deiparae Annunc.

(*a*) *Gregorius Thaum.*[19] "O Divinum Vellus, virgo *impolluta*" (²).

(*b*) *Anatolius* (²) (third century). "Missus est angelus Gabriel e coelo a Deo, ad virginem *impollutam*."

(*c*) *Theophanes* (²) (eighth century). "Sola enim incomprehensibilem Deum in utero tuo comprehendisti, *o impolluta!*"

(*d*) *Jacobus Monachus* (¹).[20] Mary is styled: "*Purissimum* diversorium, *impollutum* domicilium, *immaculatum* hospitium"—(*καθαρώτατον*, *ἀμόλυντον*, *ἄσπιλον*).

(*e*) *Tarasius* uses the word several times in the sermon on the Presentation already referred to: Mary is the "Columba *impolluta*" the "Virgo *impolluta*." She is "Electa ex omnibus generationibus, in *impollutum* domicilium." (¹)

(*f*) *Germanus I* (eighth century).[21] (¹) "Hodie novissimus aeque ac purissimus (*καθαρώτατος*), et *nulla sorde inquinatus* codex (*ἀμόλυντος τόμος*) . . . . secundum legem consecratur."

5. *ἀκήρατος*—11. *πανακήρατος*.

This word signifies "undefiled," "unimpaired," "in full vigor," in Latin *illaesus*. It is not very often met with; it is a strong word however, inasmuch as it is applied sometimes to God Himself, thus:

(*a*) "Tu, Maria, conjugii nescia, extitisti mater Dei procedentis ex *illaeso* Patre, sine doloribus maternis." (²)[22]

(*b*) Similarly the Greeks apply the word to Christ Himself: "Uterum tuum Deiferum, O Virgo, suscipientem in se *illaesum* ignem (*τὸ ἀκήρατον πῦρ*) olim in monte. Sinae praevidebat Moyses, rubum igne succensum, nec tamen combustum." [23]

An instance of its application to the Mother of God occurs in the beautiful hymn which the Greeks attribute to Ignatius, Bishop of Constantinople, and which is sweetly redolent of the praises of Mary: "Intemerata agna (*ἡ ἀμιαντος*) *illasea* Verbi virgo Mater (*ἡ ἀκήρατος παρθενομήτωρ*), eum aspiciens cruci affixum qui ex ipsâ sine dolore germinaverat, pro materno gemens affectu exclamabat: "Hei mihi, Fili mi, quomodo pateris dum vis hominem ab ignominia passionum liberare."[24]

[19] Hom. third in Annunc.
[20] Sermo in Annunt.
[21] Sermo in Praesentationem.
[22] Menaeis Graec., X Jan., *ὠδε γ*, p. 104.
[23] Triod., p. 65.
[24] Men. Graec. xiii Martii, *ὠδε γ*.

(*c*) *Jacobus Monachus* (*loc. cit.*) (1) applies the word to the Incarnate God: "Hodie urna illa, ex auro gratiae fabrefacta, caeleste in se manna recondens, immaculatam fidelibus alimentum proponit" (τὴν τροφὴν ἀκήρατον) and in the same discourse Mary herself is the "Virgo intemerata" (ἡ παρθένος ἀκήρατος).

(*d*) The same pious and eloquent preacher furnishes us in the same sermon, two instances of the use of πανακήρατος. Both times it is used by antonomasia. Mary is by every title ἡ πανακήρατος, the all-undefiled one, or as the translators have rendered it *illa illibatissima;* and that, as Ballerini points out, before receiving the dignity of Divine Motherhood.

(*e*) *Joannis Euchaitensis*[25] (1): "Non enim tulit penes se tellus, quod erat coeleste; neque corruptio, quod immaculatum erat (τὸ ἀκήρατον) invasit."

6. ἀχράντος—10. παναχράντος

(*a*) There is a very early instance of the application of this word to the Mother of God, and that in the solemn Liturgy of the Mass. We refer to the oldest and most famous of the Oriental Liturgies, which bears the name of St. James the Apostle. There we find the Virgin Mother described as "the most holy, immaculate (ἀχράντον), most glorious Mother of God, our Lady, and ever-Virgin Mary."

(*b*) *Tarasius* (*loc. cit.*), by antonomasia: "Tu Josephi pudicitia et veteris Aegypti, nimirum synagogae Judaeorum eversio, o immaculata (ἀχράντε)."

(*c*) *Joannes Euchaitensis* (1) uses the word three times in his graceful homily on the Assumption: "Is itaque, qui ineffabiliter auram omnem manu continet, ad hanc (virginem) rursus descendit . . . ut penes semetipsum hinc illam transferat, quae eum ex inanitum immaculatis visceribus gestavit (ἐν σπλάγχνοις ἀχράντοις) . . . Quis autem vir intemeratae illius atque immaculatissimae (τῆς ἀχράντου καί παναμώμου), qui ad ineffabilem illam generationem quidquam ex se contulerit, . . ." And later on he speaks of the "corpus illud immaculatum, ac Dei hospitio nobile (τὸ ἄχραντον σῶμα καὶ θεοδόχον)."

(*d*) *Germanus* (Sermo in Praesentationem) (1): "Ave sacro-

[25] Sermo in Dormitionem Deiparae.

sancte aedificatum et immaculatum, purissimumque Dei summi Regis palatium (ἄχραντον τε καὶ καθαρώτατον παλάτιον)."

(*e*) παναχράντος is found in a sermon on the Annunciation by *Germanus II of Constantinople* (1) (thirteenth century). After reference to the "burning bush" as a type of the Mother of God, he exclaims: "Talis nimirum fuit anima innocentissima (πανάγνος) *undequaque immaculatae Mariae* (τῆς παναχράντου Μαρίας)."

(*f*) *Isidorus Thessalonicensis* (1) uses the compound word several times in his two homilies—the one on the "Annunciation," the other on the "Assumption"—and generally by antonomasia.

7. ἀκηλίδωτος

(κηλιδόω, to stain or sully.) It is not found in the New Testament in either the positive or negative form.

(*a*) *Tarasius* uses the word twice in the sermon on the "Presentation" of Mary in the temple (1): "Ipsa enim Sancta Sanctorum, immaculatus Verbi thalamus (ἡ ἀκηλίδωτος τοῦ λόγου παστὰς), virginea virga florens, arca sanctificationis, mons sanctus, incombustus rubus, flammivolus Dei currus, columba impolluta, amplissima Verbi sedes, nubes a Deo illuminata, variegata regina e semine David prognata, in sui habitationem a Davidis Creatore ac Deo servata fuerat" . . . and again: "Accipe, O Zacharia, sanctam immaculatam; accipe, sacerdos, intemeratum Verbi thalamum (τὴν ἀκηλίδωτον παστάδα τοῦ λόγου)."

(*h*) *Isidorus Thessalonicensis*[26] (1) calls her "Ditissimum ac mundissimum cimelium" (τὸ ἀκηλίδωτον Κειμήλιον). "Mundissimum" is hardly an accurate rendering, but it was difficult for the translator to find a better, in a rich passage for which he had already been obliged to press into service the superlatives of *sanctus, immaculatus, purus, innocens.*

8. ἄκακος.

This word is applied to our great High Priest in Hebrews 7: 26, a passage already referred to under the heading "ἀμιάντος." It is translated by "innocent," which is probably a more accurate rendering of the original than the Latin word *innocens*, inasmuch as the latter seems to convey the idea of harmlessness toward others.

Jacobus Monachus furnishes an instance of its appropriation

[26] In Deip. Praesent.

to the Blessed Virgin. It is the message which Gabriel receives direct from the Lord Himself: "Vade igitur, et admirandi hujus operis esto minister; perge, et inspice thalamum meum, columbam omnis expertem malitiae" (*τὴν ἄκακον*).[27]

13. *πάναγνος*; 14. *ὑπέραγνος*; 15. *πανυπέραγνος*.

These three adjectives differ from the foregoing inasmuch as they are not composed of a positive and negative, but are simply intensified forms of *ἅγνος*. Consequently they do not correspond to *im-maculatus* in form, but there can be no doubt that they are intended to convey its meaning. It is true that in his translations of the ancient homilies on the Blessed Virgin, Franciscus Combefizius prefers always to render *ἁγνη* by *casta*, and *πάναγνος* by *castissima*—absolutely speaking, correct translations; but there are numberless passages in which the context requires something more than this. For, as Ballerini points out,[28] the virtue of chastity in a child could not reasonably claim any special encomiums, and to limit or contrast the meaning of the words in this arbitrary fashion—when the Fathers are explicitly dealing with Mary's conception or birth or presentation in the temple—is only to stultify some of the finest passages ever written. Similarly also when the same translator rejects the ordinary renderings of *ἀμώμος* (*immaculata*) and *πάναμώμος* (*plane immaculata*); and would substitute *irreprehensibilis* and *plane irreprehensibilis*. Such interpretations can be legitimate only when there is manifest reference to later periods and events of Mary's life.

(*a*) *Sophronius* (Sermon on the Annunciation) (1) uses the word in a context which requires comment: "At illa Dei capax, Deumque gestans, *ac plane immaculata*, atque universis simul creaturis eminentior Virgo, cum de divina conceptione audivisset, . . . tum de partu illo mirabili intellexisset, . . . ad Gabrielem Archangelum reponit:—'Et quomodo hoc mihi, quoniam virum non cognosco.'" The use of the word *πάναγνος* here shows the inadequacy and inaccuracy of the translations we have alluded to. The phrase *ἡ παρθένος καὶ πάναγνος* evidently separates two ideas, and establishes a distinction between virginal purity and the stainlessness conveyed by the word *ἁγνεία*. Sophronius is not alone

[27] Sermo in Deiparae Annuntiationem. (1)

[28] Sylloge, I, 437, note.

in this distinction. Ballerini quotes another instance which occurs In Menaeis, Die X Dec., ad Vesp.: "Cum ab improbissimo populo inique te, O Salvator, clavis in ligno configi cerneret *innocens illa et virgo et mater tua* (ἡ παρθένος καὶ ἁγνὴ καὶ μητερ σου) doloris gladio corde transfigebatur." [29]

(*b*) *Germanus II, Constantinopol.*[30] ([1]): "Huncporro refulgentem Archangelum cum ducem habeamus in viam pacis, certe scio, dirigemur. Speciosi enim sunt ejus pedes evangelisantis purissimae (τῇ πανάγνῳ) pacem et bona; pax vero nostra Christus est."

Again he speaks of the "anima innocentissima undequaque immaculatae Mariae (ἡ παρθένος τῆς παναχράντου Μαρίας ψυχή);" and at the end of the same sermon: "Tu itaque, O Deipara, sume chirographum, quo tam multa debita nostra continentur, et illud dilacera immaculatis illis tuis manibus (ταῖς σαῖς πανάγνοις χερσίν) quibus uti mater eum, qui portat in manu suâ universum mundum, gestasti."

(*c*) Perhaps no writer uses this word so frequently as *Issidorus Thessalonicensis.* In his homily on the Annunciation ([1]) it occurs no less than twelve times; and in the one on the Assumption, ([1]) as many as seventeen times; while its still more accentuated form παννπέραγνος is found in his homily on the "Presentation of Mary in the Temple." ([1])

There is one passage in the last-mentioned homily which deserves special notice. "Oportet insuper, ut ad congressum illum, unde virginis conceptio processit, non aliud quidquam, quam congressus cum Deo, impelleret atque adduceret; ut *quemadmodum consentaneum erat,* purissima illa (ἡ πάναγνος) sola etiam propheticum illud evitaret, ac de se ipsa affirmare posset 'in iniquitatibus concepta non fui;' et rursus 'solam non concepit in peccatis me mater mea.'" The force of the passage here, lies in the fact that ἡ πάναγνος is coupled with an explicit expression of faith in the Immaculate Conception. And not only this. The saintly writer does not speak merely for himself; he volunteers the important information that the enjoyment of this unique privilege by the Mother of God was a matter of common belief at the time ("quemadmodum consentaneum erat"), a fact which will always have to be considered in valuing at their proper worth the

[29] Sylloge, II, 88, note.

[30] Sermo in Annunt.

many words which we believe to have been used to express the idea conveyed to us by "Immaculate."

14. ὑπέραγνος; 15. παναγέστατος; 16. παναγεστάτη.

The Homilies just mentioned furnish instances of the use of these words: *Germanus II, Constantinop.*, speaking of the word Incarnate, has this commentary on Psalm 71: 6: "Descendit sicut pluvia in vellus," scilicet in *purissimam* (ὑπέραγνον) ac *supra captum ex omni parte immaculatam* Mariam (παναγεστάτην) ut ariditate, qua omnis terra squalebat, per mysticas irrigationes praesens remedium afferret." Similarly *Isidore:* "At cum ad suam ipsius animam, oculos convertebat, (Maria) quomodo scilicet eam immaculatam, quomodo *puram prae omni puritate* (ὑπέραγνον) servabat, quomodo, cordis ascensionibus ad coelestem evecta sublimitatem . . . tunc demum . . . subjiciebat et 'Ecce,' inquit, 'ancilla Domini, fiat mihi secundum verbum tuum.'" And again (Sermon on the Presentation), after styling Mary, as we have already seen, the "Vas prorsus immaculatum," "Urna purissima," "cimelium ditissimum ac mundissimum," he adds, as if knitting all these phrases into one, "undequaque innocentissima Dei Verbi Mater (ἡ παναγεστάτη τοῦ Θεοῦ λόγου μήτηρ)."

Germanus uses the word in the majestic opening passage of his sermon on the Annunciation: (1) "'Super montem excelsum ascende, tu qui evangelisas Sion; exalta in fortitudine vocem tuam, qui evangelisas Hierusalem:' (Isaias 40: 9) . . . ad nuntium *Virgini illi supra captum purissimae* (πρὸς τὰ τῆς παναγεστάτης παρθένου εὐαγγέλια) deferendum felix propheticus sermo vehementius provocat: eam vero in Hierusalem et Sion a longe prophetica dioptra prospiciebat, sive tanquam civitatem Magni Regis de qua proprie 'gloriosa dicta sunt,' sive tanquam excelsam hanc Sion, quam 'in suam' ipsius 'habitationem Deus elegit.'"

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THE CARE OF OUR CHURCHES AND SACRISTIES.

IT is no exaggeration to say that the Catholic priesthood of to-day is a generation of church builders. Upon our pastors it devolves nearly always to inaugurate, supervise, and maintain the activity which gives permanent expression to the Catholic faith in missionary lands. And because our churches are not merely symbols of truth, or temples where we praise God and teach virtue, but actual habitations of the living Son of God, in Eucharistic guise, we select the choicest site and the best material, and we deem no skill or genius too select to be employed in the construction and decoration of our church edifices. Thus the Catholic priest in building a beautiful church makes his measure of utility the greater glory of God; but the measure of God's greater glory is to him the liturgical law of the Church.

This same liturgical law directs us in maintaining continuously the splendor of that tabernacle, within and without, which the Eucharistic King has deigned to accept as His temporary dwelling-place on earth. There is an etiquette that suits but kings; and the King of kings has indicated in unmistakable terms the ceremonial and appointments which He deems His right of honor as our guest. It is well to insist on this. With an authority that was stamped into definite law first when Israel listened on the desert plain before Mount Sinai to the inspired voice of Moses, the Church has received, and in turn has given, her instructions for the erection and for the keeping of the tabernacle. There was to be gold, and precious stones, and rare wood of the setim tree, and regal purple, and spotless linen; and all the furniture was to be wrought according to fixed measure and weight. "Look," saith the Lord to Moses, "and make it according to the pattern that was shown thee on the mount."[1] "And Aaron and his sons shall order it . . . It shall be a perpetual observance" (27: 21); "the table and the altar, and the curtains, and the candlestick of beaten work of the finest gold, the shaft thereof, and the branches, the cups and the bowls, and the lilies going forth from it." And the sons of Aaron were to watch

[1] Ex. 25: 40.

over, and cleanse, and renew morning and night the lamps of the sanctuary and the sacred belongings for the sacrifice of incense and holocaust.

Thus spoke Jehovah from the Mount. It was the solemn will of God, even under pain of death for those who might ever forget to order and preserve the things required for the service of the Tabernacle.

That solemn will of God is the daily profession of the priest of the New Law when he repeats at the altar of the Eucharistic Holocaust the sweetly melodious words of the *Pater noster. Fiat voluntas tua, sicut in coelo et in terra* is the solemn protest we make unto the Eucharistic Saviour as He lies before us on His golden bedding of the *Patena.*

Sicut in coelo—et in terra?—Yes. It is the Bishop of Ephesus, St. John, the eagle-eyed, whose prophetic vision gained a glimpse of heaven and brought it down to us in the image of the New Jerusalem, the Church of Christ, who writes, "I saw a new heaven, and a new earth." "Et vidi sanctam civitatem, Jerusalem novam, descendentem de coelo, a Deo—paratam sicut sponsam —Ecce tabernaculum Dei cum hominibus, *habitabit* cum eis." The Saint pictures in detail the new tabernacle which is to serve as a pattern of the Eucharistic sanctuary in which we minister.

It would lead us too far, and it is unnecessary here, to enumerate or dwell upon the things required to properly furnish church and sacristy. But I may be allowed to direct attention to two main aspects of these requisites suggested by St. John, which tend to the preservation of the becoming beauty of the House of God.

I.

What is most noteworthy in the prophetic image which the Beloved Disciple draws for us is this, that He who calls Himself the *Ancient* of days, should insist upon the *renewing* of everything: *Ecce, nova facio omnia.* And of this the angel bids him take account: "*Scribe,*" he tells the Evangelist, "*scribe,* quia haec verba fidelissima sunt et vera."

And in these words, "Ecce, nova facio omnia," he gives us the indication of our duty with regard to the care of churches

and their essential adjuncts, the sacristies—I mean the renewal of things in the use of the sanctuary. We might take it for granted that a priest who builds a church, feels and yields to the duty of conforming to the general prescriptions regarding form of construction and appointment, and at once acquires those things for the divine service which are essential or which his circumstances allow him to procure in order to render the Eucharistic Sacrifice lawful and becoming.

But the Saint of Patmos is inspired to teach that God demands other things and these of a wider reach than the building of churches, when he says: "I shall make all things new"—that is, through the ministry of the priests of the temples, in the New Jerusalem that descends from heaven.

We are to make all things new. There are to be in the House of God, therefore, no altars dust-covered and begrimed with dirt; no shabby, threadbare, and discolored vestments; no crumpled, grayish albs; no ragged linens or wax-besmeared and spotted cloths; no missals with tarnished locks and with their covers loose and worn; nor tattered, thumb-marked leaves within; no sacred vessels with their golden surface washed away, or indentations, proving careless use; no broken cruets, blackened candlesticks, mold-stained altar cards in soiled frames; no shredded towels, broken pitchers, bells or books; no rusty keys, or sullied censers and aspersories; no altar candles, stearic lights instead of wax, that gain their name from their defective weight; no frankincense whose stifling fragrance does dishonor to the gift, and brings down heavy clouds like Cain's sad offering of old that wrought his brother's death.

There is no need of saying more. "Tractemus nobiscum in domo Dei et in medio templi,"[2] for do we not repeat it day by day as we wash our hands at the altar: "inter innocentes"—protesting our innocence and love—"Domine dilexi decorem domus tuae, et locum habitationis gloriae tuae?"[3]

I have said that St. John indicates that the beauty of God's house is not to be sought merely in the building up of a structure by means of precious stones and rare metal; but that it implies a constant *renewal* of all parts so as to reproduce that perpetual

[2] II Esdr. 6: 10. [3] Ps. 25.

image of the heavenly city in the ever fresh light of God's beauty. "Ostendit mihi," he says, "civitatem sanctam Jerusalem descendentem de coelo a Deo,—*habentem claritatem Dei.*"

These last words, "*habentem claritatem Dei,*" receive a particular force of interpretation from what immediately follows: "Et qui loquebatur mecum habebat mensuram arundineam auream ut metiretur civitatem, et portae ejus et murum." The Divine Master-Artist, with the golden rod in His hands, is described as going about the temple measuring floor, and gate, and wall, and the open space in front, the very vestibule, and deep down where the basement of rich stone touches the mantlings of fair jasper and bright gold. And the seer adds: "Et mensus est murum ejus quadraginta quattuor cubitorum, *mensura hominis, quae est angeli.*" Most accurately does He measure the temple space—*mensura hominis*, with the measure of man—*quae est angeli*, it is the measure of angels.

Wondrous similitude, this measure of the length and breadth of God's church, of the brightness of its gold, of the beauty of its furnishings, is at once the measure of men and of angels. The beauty of our churches is not an idle show that merely meets the gaze of men; its measure and standard of grace and newness is an appeal to the eyes of angels and of God. As the old cathedral builders placed fairest works from master hands in hidden niche and roof-tree where vulgar eye might never reach, but for the eye of God alone, so would the faithful priest bestow his care where man's applauding scrutiny may never penetrate. "Ipsa civitas aurum mundum, tamquam vitreum perlucidum." *Perlucidum*, that is, transparent through and through, and turning into light the very gloom of night—"nox enim non erit illic."

And further speaks the angel of St. John's Apocalypse—"there shall be within not anything of sordid kind"—*non intrabit in eam aliquod coinquinatum;* no sordid thing, whether by reason of the decay incidental to age and frequent use or by reason of false pretence which cheap imitation makes, in the House of God. And the Ancient adds: "None shall enter, none but those who are written in the book of life of the Lamb"—"nisi qui scripti sunt in libro vitae." He speaks of persons here, not things. This ndeed I take to refer directly to those whom we employ in the

service of the sanctuary, in the sacristy and choir, and upon whom the pastor must rely as carrying out in his name and under his direction the liturgical regulations which provide for the cleanliness, the constant newness, the neatness and decorum of the things within the House of God. The immediate care-taker of church and sacristy is the *sexton.*

II.

A good and efficient sacristan means well-trained and controlled altar boys in the sanctuary; it means well-conducted ushers in the body of the church; it means conscientious chanters, and altogether clean service, punctuality, and that scrupulous attention to the order of things in chancel and nave, in sacristy and organ loft, which corrects, mends, purifies, and renders fair not only what appears to the outward eye, but also what is laid bare to the eye of God—" et platea civitatis aurum mundum tamquam vitreum perlucidum." Just as an efficient servant in the home, a good housekeeper in the rectory, is a guarantee of that cleanliness, order, and attention which is the best compliment we can pay a guest, no matter how modest our accommodation; so too the choice of the person to whom we commit the work of the sacristy indicates our care with regard to the use and renewal of all that concerns the Eucharistic liturgy.

The functions which fall to the sacristan are so manifold that it will be difficult to speak of them in detail with such accuracy as the subject properly demands. One half or more of the work to be done lies in the proper appreciation of *how* it is to be done. Thus, if our sexton has a lively conviction of the Presence of the Blessed Sacrament on the altar of the church, his work about the altar will be proportionately well done. On the other hand, we can produce this conviction, and be assured of its constantly deepening, if from the outset we insist upon a certain attention to *fixed external observances.* Let our sexton understand that he must never pass before the Blessed Sacrament without reverently genuflecting to the ground on one knee; that the sanctuary lamp must be well attended to; that he is not to talk aloud in the church; that he must wash his hands before handling the sacred vessels,—and we may safely rely upon his taking care of the altar

belongings and warding off the irreverent treatment of holy things by those who may take part in the work of the sacristy on special occasions. If we require of him punctuality to the minute in opening the church at the appointed time, we may count upon the Angelus Bell at the striking of the hour, and upon the presence of servers for Mass when they are needed.

The sexton should be given all necessary aid to keep the church clean. A certain pride in the appearance of every portion of the sanctuary, nave, and gallery, is not only praiseworthy, but is, besides, one of the best methods of leading a congregation to take interest in the improvements which may be needed in the church from time to time. A good sexton can help more in this respect than any other of the hundred devices for raising funds among the people when additions or changes are required in the building or decoration. The same may be said of the sacristy. If the appointments in it are such as to allow everything to be stored in its proper place, there will be a saving of considerable expense in regard to vestments, cruets, books, etc. things which suffer from being left in disorder.

This is taking for granted that there be a properly arranged sacristy and storeroom for the keeping of all that is required in the service of the church. Besides the altar and its suitable decoration, special attention is to be given to the furniture of the sanctuary, the credence table with its linen cover, the Communion card, and cruets, each of which should have its proper place when not in use. The seats of celebrant and servers, bells, sanctuary cards, Gospel and announcement books, torches, sanctuary lamp, incense and asperges vessels, should be kept always clean and in condition for use. It is the sacristan's special care to see that the breads for the altar are fresh and scrupulously clean and white. If he do not bake them himself, he should see that they are renewed every week or at least every twenty days. The key of the tabernacle, although it is not to be kept by him, should not be allowed to lie loosely about, but under lock in a box used for that purpose alone. Next, he is to see that the sacrarium is in good order, clean, and locked. The baptismal font likewise, the blessed salt, clean towels, and other necessaries are to be kept in such condition as by their appearance to suggest reverence for the

Sacraments of the Church. The same may be said of the confessional, the holy water fonts, pictures and ornaments in the body of the church; likewise of the pews, the organ loft, and the vestibule of the church. The keeping of the registry books of the parish, the special transcribing of notices of special Masses and other sacred functions, so far as they are under his direction, require constant and careful attention. If there be anything wanting for the service, anything broken, soiled or otherwise useless, he should be made to understand that, whilst economy is a virtue, it is never to be exercised at the loss of reverence for the altar. This refers especially to the use of vestments, which, unless dire poverty prevent it, should be of the best material, made according to the rubrics, and never shabby, torn, or soiled. The candles used on the altar and generally in the liturgical functions should be of wax only. Saving in this respect is spending one's soul, and is sure to bring sorrow when we are to be judged. In order to secure punctuality in all particulars, there should be a clock in the sacristy, both as a reminder to the sexton of his duties and as an opportunity for recalling others to theirs.

Everywhere in Catholic countries the sexton is required to wear a cassock, something like that of a religious. This is a great advantage, and it is to be wished that the custom obtained in the United States as well. Nothing is so repulsive to the devout man as to see a layman step about or even upon the altar in the fashion of a mere workman. The very restraint which the wearing of a gown puts upon a person is a reminder of his office to him, and inspires not only self-respect but the respect of others. There are some faults of carelessness into which most sextons easily fall, to the disedification and lessening of the devotion of the people who see them, such as a sort of mechanical moving about the altar, which betokens an absence of conscious devotion and a want of respect for the Blessed Sacrament. With this is generally found associated the habit of half-running genuflections, loud talking, as if the precept of reverence were not for sextons, a noisy way of emptying the baskets containing the offerings, a curious staring into the body of the church to see who is present or absent, and many kindred habits. To the sexton belongs, as has already been intimated, ordinarily also the superintendence of the altar boys. To

dwell on the subject of what kind of training these require would lead us too far in this article. At all events, his example and discipline must teach them to conform in spirit to the sacred offices of ministers who in former days were admitted to this service only by a special ordination to minor orders.

The use of the "Ordo," and that intelligent interest in the ceremonies and rubrical observance of the Liturgy which contributes so much to devotion and the sanctification of our people, can best be taught and inculcated by the priest. There are books —sacristan's manuals, besides the ritual books, and such works as Canon Oakeley's *Catholic Worship*—which may serve as guide in these matters; but they are hardly necessary. To the other special duties which will devolve upon the sexton, he may be easily trained, if the main characteristics as to disposition and the understanding of his sacred functions in the church itself are recognized in him.

I may mention in conclusion only that the cleansing of the sacred vessels, that is, the chalice, paten, ciborium, lunula, and pyx for the sick, is not to be done by lay persons, but by the priest himself. It is wise to insist that these objects are never to be touched by the sacristan except with a clean cloth or gloves used only for that purpose. The baptismal font should likewise be washed by the priest. As to the methods of cleansing metals, etc., and of preserving the sacred vestments and cloths, carpets and the like, from moths and destructive influences generally, there is no lack of helpful direction for those who seek it. To sum up: A good sexton is the best guarantee that proper care is bestowed on the externals of church and sacristy, which is an essential requisite to make the work of the priest in any congregation fruitful. Hence every sacrifice of personal convenience or money made with a view to secure a first-class sexton and to keep him in first-class order, must be considered as a most prudent investment on the part of a pastor.

I have dwelt on this duty of the sexton, because the sole practical application of what has been hitherto suggested or might be suggested in further detail on this very wide subject, if time and patience allowed, must depend on the *personal* interest we put into the matter. Some one said to me whilst I was occupied with this

paper: "What use is there in your troubling yourself about saying the right thing. Priests know all that they can be told on the subject; they have it in their books. As for carrying out what you suggest to them, it is hopeless. Most of them cannot attend to it, even if they would. If they are actually church builders, they have, besides their attendance to the spiritual needs of the flock, the duty of collecting funds, of making and supervising contracts, and a thousand other matters which rob them of the time and opportunity of supervising the details of the sacristy and the little things needed which you mention. How could they do it?"

How could they do it? I will not say, for although it is easy to suggest a way, it is not easy to weigh the multiform circumstances that offer an apology for the answer: *I* can not do it.

One thing I know, and that is: We are bound to do it; and it is for us to find the way. We are bound by the logic of utility, we are bound by the logic of law, we are bound by the logic of common sense, if we would not render our whole ministry a mistaken effort,—we are bound under pain of being eternal failures. To build a beautiful church with the sacrifice of all one's energies, whilst neglecting the renewal of the details of the sanctuary, seems like building a mansion therein to starve one's family, and treat one's noblest guest most shabbily. What boots the outward splendor of our royal house, if Christ our Guest is to be kept within like to some unheeded slave?

If we cannot do it ourselves, let us see to it that it be done by some fitting representative. To put it in a nutshell, choose a proper caretaker of the details of church and sacristy; if needs be, sacrifice money, connection, and traditions, and provide a becoming salary. The alternative will be the friendship of our Eucharistic Guest, of all the faithful who are keen to realize the treatment accorded Him, and whose generosity will gradually compensate for any loss sustained in other ways. Thus will the things about the sanctuary by their beauty and cleanliness preach reverence for the altar and its Eucharistic Host and purity of heart and demeanor by which we are certain to become pleasing to Him and to make our priestly mission the surest and grandest of all successes.

And is not this the keynote of the Eucharistic service which our High-Priest Pius has intoned with the invitatory: *Renew all things in Christ?*

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THE DOCTRINE OF THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD AND THE TEACHING OF ST. THOMAS AQUINAS.

AN old controversy, it is true, but one that holds perennial interest. Now that we are keeping the Jubilee of the Definition of the Doctrine, and this not very long after St. Thomas has been declared "Patron of the Schools," the question inevitably arises as to the mind of the Angelic Doctor on this dogma of the Church.

In the following pages I propose to give a translation of Question XXVII in the Third Part of St. Thomas' *Summa Theologica*, for it is this treatise that has been used as a proof that the "Angel of the Schools" rejected the doctrine which the Church has since declared to be divinely revealed. We have taken no pains to make our translation slavishly literal, except where it seemed absolutely necessary. The Saint's method in the *Summa* is familiar to all students of theology; he sets out by proposing the question for discussion, and he then advances three or four arguments opposed to the view which he himself holds. He then quotes some saying either of Sacred Scripture or of the Church's divines which may or may not be conclusive; after which he upholds his view by means of arguments from reason; finally he answers the opposing arguments with which he has opened the discussion.

Here I shall make no distinction between these various parts of the article as ordinarily arranged by the Saint, but shall simply cull the doctrine which he lays down, whether in the body of his treatise or in the solutions of difficulties which may be urged against his view. Most of those who are likely to read these pages will have access to a copy of the *Summa Theologica*, and the writer will not feel that he has failed if, though he may leave his readers unconvinced regarding what he believes to be the Angelic Doctor's view, he has been able to induce them to read

and study for themselves what has been truly called "a veritable mine of doctrine."

1. Was the Blessed Virgin-Mother of God sanctified before her birth?[1]

Holy Church celebrates the birthday of the Blessed Virgin, and the Church keeps the feast of none but Saints; whence it follows that the Blessed Virgin must have been a Saint even after her birth.

Sacred Scripture indeed mentions neither her birth nor her sanctification before her birth. But just as we may with reason[2] argue that her very body was taken up into heaven (though even this is not to be learned from Sacred Scripture), so with equal reason may we argue that she was also sanctified in her mother's womb. For it is surely reasonable to believe that she who bore "the only-Begotten Son of the Father, full of grace and truth," must have received privileges of grace far exceeding those which the Saints received. For this reason we find the Angel saluting her: "Hail, full of grace."[3] But of some Saints we read that they had the privilege of being cleansed from original sin even before birth. Thus it was said to Jeremias: "Before thou camest forth out of the womb, I sanctified thee;[4] and the angel foretold of St. John Baptist: "He shall be filled with the Holy Ghost even from his mother's womb."[5] May we not then with good reason believe that Our Lady too was cleansed from original sin before her birth?

Some have, however, urged that, supposing her free from original sin, if she had died at birth, she would have had a right to go straight to heaven, since it was only original sin which barred heaven to us. But Christ alone could open the gate of heaven for us, as St. Paul says: "Having a confidence in the entering into the Holies by the Blood of Christ."[6]

To this the Angelic Doctor replies in substance,[7] that this would do away with Limbo. The holy patriarchs were detained

[1] Pars III, Qu. XXVII, i.
[2] Sermon on the Assumption B. V. M.; attributed to St. Augustine.
[3] St. Luke 1: 28.
[4] Jer. 1: 5.
[5] St. Luke 1: 15.
[6] Heb. 10: 19.
[7] Reply to the third difficulty.

there not because of their own personal sins, which they had expiated, but because human nature as a whole was guilty and could not enter Paradise until One representing human nature as a whole should restore that fallen nature. The Blessed Virgin was freed then by this privilege from all personal stain; but she was not freed from the curse which said that none of the human race should enter heaven until Christ, the Victim, had been offered.

II. Was the Blessed Virgin cleansed from original sin before her soul was united to her body?[9]

In favor of the affirmative view men argue that Mary received greater privileges than Jeremias and St. John the Baptist, yet these were sanctified while still in the womb. Might we not then too say that she must have been sanctified even *before* her soul was joined to the body in her mother's womb?

Furthermore, as St. Anselm says: "It was but fitting that she should be resplendent with a purity second only to that of God."[9] Hence in the Canticle of Canticles[10] it is said: "Thou art all fair, O my love, and there is not a spot in thee." What greater purity can we conceive, after that of God, than that of a person never stained by original sin? Might we not therefore say that even *before* her soul and body were united, the Blessed Virgin was cleansed from this stain?

St. Thomas then declares his own view, which may be rendered freely thus: It is clear that Our Lady could not have been thus sanctified *before* her soul and body were joined together, for this sanctification means cleansing from original sin, and sin is not cleansed away except by grace, which God places only in the souls of rational creatures. Hence before our Blessed Lady can have been cleansed from sin she must have had a rational soul. Again, only a rational creature can be guilty of sin, and so before receiving a rational soul she could never have been guilty of sin.

Further, had she, by an impossibility, been cleansed from sin before receiving her soul, she would never have incurred the stain of original sin, and thus would never have needed the redemption and salvation which came by Jesus Christ. "He shall save his

[8] Pars III, XXVII, art. ii.
[9] *De Conceptu Virginali*, Cap. XVIII.
[10] Cant. 4: 7.

people from their sins."[11] But Christ is the Saviour of *all*: "Who gave Himself a redemption for *all*."

Hence we are left to the conclusion that the Blessed Virgin was only sanctified *after* her soul was united to her body.

In the article from which I have been quoting, St. Thomas distinguishes only between sanctification before and after infusion of the soul. His reasons for denying the former to the Blessed Virgin are irrefragable. The Church, however, teaches neither the one nor the other, but declares that *in the instant* in which soul and body were united, that is, in the first instant of her existence as a human being, the future Mother of God was freed from the debt of incurring the stain of original sin. Now St. Thomas, in denying this cleansing to have taken place *before* the advent of her soul, does not thereby deny that it may have taken place *in the very instant* of the union of soul and body, and when he says that it took place after *that union*, he but says *after* as opposed to *before*.

Replying to the preceding arguments he says that it is true that St. Ambrose says of St. John the Baptist: "nondum inerat ei spiritus vitae, et jam inerat ei spiritus gratiae,—the breath of life was not yet in him when the spirit of grace breathed upon him."[12] But St. Ambrose did not mean that the child was not yet alive; he meant that he had not yet breathed the external air; or perhaps he may have meant that he had not yet performed any of the functions of life.

This is the view taken by Cardinal Cajetan, who in his Commentary points out that there is really only one conclusion arrived at by St. Thomas in the article under review, namely, that the Blessed Virgin was not sanctified *before* animation. The other conclusion is really only corollary, and is so expressed by the Saint: "Unde relinquitur quod sanctificatio B. Virginis fuerit post ejus animationem." As the learned commentator points out, the Angelic Doctor is merely discussing in the abstract the question of "before" and "after;" "before" is impossible, therefore it follows that it must have been "after."

The Saint's reply to the view which some have deduced from

[11] St. Matthew 1 : 21.

[12] *Comment. in S. Lucam I.*

St. Anselm's words is of great interest, and I here give it word for word:[13] "It would derogate from the dignity due to Christ, if the soul of the Blessed Virgin had never been stained with the contagion of original sin, for He is the universal Saviour of all. Therefore the purity of the Blessed Virgin was indeed the greatest of all under Christ, for He needed not to be saved, as being the Saviour of all. For He in no sense contracted original sin, but in His very conception was holy; according to the words of St. Luke: 'the Holy One that shall be born of thee shall be called the Son of God.' Nevertheless the Blessed Virgin did indeed contract original sin, but she was cleansed from it before her birth."

What does he mean when he says: "but the Blessed Virgin did indeed contract original sin?" Do not these words clearly prove that the Saint did not hold the doctrine of the Immaculate Conception as we hold it?

First of all, it must be repeated that he did not write in the light of the controversies of the present day, nor did he use terms in the way in which they are nowadays used. It is clear then that the whole point lies in the sense which the holy Doctor assigns to the word "contracted." We find in Pars III, Qu. xiv, Art. iii, the question: "Did Christ contract bodily defects?" St. Thomas answers this in the negative, on the ground that these defects are contracted from sin:—"by one man sin entered into this world, and by sin death;"[14]— but in Christ there was no sin. He then explains that by the word "to contract" we understand the relation of effect to cause, so that that is said to be contracted which follows necessarily from a certain cause, as we should say nowadays that we contracted a disease because we take its cause, namely, a germ, into our system. "Those, then," argues the Saint, "are said to contract corporal defects who incur them as a debt due to sin;" from which he concludes that as Christ had no sin, He could not be said to have contracted the necessary consequence of sin, namely, death and bodily defects; He must have voluntarily taken them upon Himself. "But," he urges, "could not Christ be said to have contracted these defects when He took human nature from His Mother, who was herself subject to them?" And in answering this difficulty he says: "The *flesh* of the Virgin

[13] Reply to second difficulty. [14] Rom. 5: 12.

was conceived in original sin and therefore she contracted those defects." At first sight this looks like heresy in the light of the recent definition, and yet a little thought will show us that it is sound doctrine. The *flesh* of the Blessed Virgin was conceived in original sin, but it does not follow that *she herself* was therefore conceived in original sin; the flesh or material principle in man is not his personality, and the whole doctrine of the Immaculate Conception consists in this.

To avoid all confusion of thought, we must carefully distinguish three phases in the formation of a child, namely, conception, animation, and birth. The material part of man is derived from his parents and is intended to be the receptacle of the soul at whose entrance it will be elevated from the rank of merely vegetative or sensitive life to rational life. It has long been disputed whether, in the formation of the human body, these three phases mark three distinct points of time, or whether, in the case of man, they may be instantaneous, since rational life is preëminently vegetative and sensitive. Be the answer what it may, it is clear that we must distinguish between conception, by which we denote the formation of the tabernacle for the soul, and animation, by which we denote the infusion of that soul by the hand of God. It need hardly be said that the term "Immaculate Conception" does not refer to the conception above mentioned, but to the animation.

Our Lady was a child of Adam, and therefore incurred the *debt* of original sin, like any other of Adam's descendants, that is, the material principle derived from her parents was naturally only destined to receive a soul endowed with such qualities as were proportionate to Adam's corrupted stock; she *ought*, as Adam's descendant, to have been like the rest. This was a debt she owed to her sinful origin. But the doctrine of the Immaculate Conception means that in the instant when her material part was to be raised to the dignity of a human person it received from God a soul created in the state of original justice, and the juncture of this soul and body was the moment of Mary's personality, and the moment of her Immaculate Conception, so that it is true to say that "the flesh [the material part] of the Blessed Virgin was conceived in original sin." Hence it is also correct theology to state that Mary contracted the penalty of that original sin, namely,

death. This is just the difference between our Lord and His Mother,—that with Him immunity from sin was a right, in her it was a purely gratuitous gift; He freely took upon Himself the penalty of sin, namely, death; she contracted that penalty.

If we now read again the words which were a stumbling-block before, we shall see them perhaps in a new light: "Christ in no sense contracted original sin, but in His very conception was holy, according to the words of St. Luke, 'the Holy One that shall be born of thee shall be called the Son of God.' But the Blessed Virgin contracted indeed original sin, but was cleansed from it before she was born."[15]

We have seen how St. Thomas can with perfect accuracy say that Our Lady "contracted original sin," namely, "her flesh" ought, owing to its origin, to have received a soul endowed with the same qualities as those of Adam's other descendants, so that she contracted the *debt* of original sin. At the same time it must be confessed that his words in the article just quoted appear to contradict the doctrine as now defined. My purpose is to show that his words can be explained. Can we go further and show that they do not need explanation, since they have been deliberately altered?

Cardinal Lambruschini published in 1842 a dissertation on the Immaculate Conception, and therein he shows that the text of St. Thomas has been frequently mutilated, and particularly in the passages treating of the Conception of the Blessed Virgin. This will explain the seeming contradiction between the words of the article under review and his words in the Commentary on the Sentences,[16] where he writes: "Such was the purity of the Blessed Virgin who was free from original sin and actual sin (*immunis fuit*)." To be immune from a thing declares such a one to need no cleansing from it. Hence, when St. Thomas says that Our Lady was immune from original sin, and in many other places declares that she contracted it, either he is contradicting himself or his text has been altered; or (and this is the opinion I uphold), when he says that she contracted original sin, he must mean such a contraction of it as would be compatible with her

[15] Pars III, Qu. XXVII, Art. ii. Reply to the second difficulty.

[16] 1 Sent., Dis. 44.

being cleansed from it. And what kind of contraction would that be? The very one we have been explaining, namely, not the actual contraction of the stain of original sin, but the contraction of the debt of incurring that actual stain.

If, however, this does not convince us, we can still point to the remarkable words of an English Dominican, Father Dominic Bromyard, as showing how probable it is that we have not St. Thomas' original words in the present text of the Pars III, Qu. XXVII, Art. ii. Father Bromyard published a *Summa Predicantium* about the commencement of the fourteenth century; under the heading "Maria" we find these astonishing words,—astonishing, that is, in view of the present state of the text of St. Thomas: "St. Thomas makes the excellence of Mary's sanctification consist in this, with regard to priority of time, that she was sanctified in her animation, that is, in the conjunction of her soul and body in her mother's womb." The most ardent Thomist could not read this out of the present text of Pars III, Qu. XXVII, Art. ii, however much he might feel that the present text did not contain the opposite doctrine!

A third difficulty had been raised, namely, that since the Church kept the feasts of Saints only, it followed that the custom of keeping the feast of Our Lady's Conception implied the sanctity of that Conception. To this the Saint replies: "Although the Roman Church does not celebrate the Conception of the Blessed Virgin, she yet tolerates the custom of doing so which is observed in some churches. Hence such a celebration is not to be altogether reprobated. But the fact of celebrating her Conception does not mean that in her conception she was holy, but that since we are ignorant as to the time of her sanctification, we celebrate on the day of her conception the feast of her sanctification rather than that of her conception."

He seems to formally deny the very point which the Church has now defined, when he insists,—"But the fact of celebrating her Conception does not mean that in her conception she was holy." Yet his very next words show most clearly what he meant;—"but because it is not known at what precise time she was sanctified, it is rather the feast of her sanctification than of her (sanctified) conception which those particular churches keep."

Thus he does not deny the Immaculate Conception, as we now understand it; he only explains what was meant by the feast as observed at that time.

But why should we not concede that the Saint did make a mistake, and did not believe in the Immaculate Conception? In the first place we have a natural repugnance to the idea that "the Patron of Christian Schools" should have erred regarding one of the most glorious of dogmas. Secondly, a careful examination of his language in this place convinces us that it is only a superficial reader who would distort them into a denial of the doctrine. Thirdly, we must remember that here in the *Summa Theologica* the Saint is speaking as a Doctor of the Church, and it is not for him in his exposition of the Church's doctrine to go further than the Church herself. At that time no pronouncement had been made; the doctrine defined by Pope Pius IX was being reserved in the Providence of God for the needs of our own times. St. Thomas sufficiently shows the Church's mind by mentioning her tolerance of the feast of the Conception. Thus speaks St. Thomas as the Church's Doctor. But how different when he speaks as a commentator! "Such was the purity of the Blessed Virgin Mary that she was free from original sin as well as actual sin."[17] She was *immunis* or "free" from actual sin because she had never committed it; similarly she was free from original sin because she had never contracted it. Here the Saint speaks his own mind; he is not laying down the Church's doctrine, but he is commenting on the writings of another.

III. When Our Blessed Lady was thus sanctified, was the source of the evil inclinations of our lower nature altogether taken away?[18]

After stating various views the Saint gives his own view which I shall present in a condensed form.

This source is really nothing else than the habitual inordinate tendency of our lower appetites. When this becomes actual, it is sin or on the way to it. It moves us to evil and makes it difficult

[17] "Talis fuit puritas Beatae Virginis, quae a peccato originali et actuali immunis fuit."

[18] Pars III, Qu. XXVII, Art. iii

to perform acts of virtue, even though our reason shows us what we ought to do.

Hence we cannot say that it remained in the Blessed Virgin, and yet was not an inclination to evil, for this would be a contradiction. We must then say that at this her first sanctification either it was wholly removed, or that it remained but was impeded from acting. If we say that, from the abundance of grace vouchsafed to her, her reason had absolute control over the inferior part of her nature, we should be saying what would indeed redound to her glory; but perhaps we should be taking away something from the dignity of Christ our Saviour. We should be putting Our Blessed Lady in the same state as Adam before the Fall, and making the sanctifying grace given to her equal to the grace of original justice in our first parent. Now some had been freed from the effects of the Fall as far as touched their souls by faith in Christ, but it does not seem fitting that their very bodies should have been freed from those effects until after the Incarnation of the Son of God, who thus sanctified our very flesh; just in the same way, no one gained immortality for his own body until the Resurrection of Christ to immortality.

It seems better to say that these tendencies remained after her sanctification; but that they were impeded from their natural action, not by the government of her reason, for she had not immediately the use of free will—this was a special privilege of our Blessed Lord—but first by the abundance of grace which she had received, and more perfectly still by Divine Providence, which restrained her lower nature from every tendency opposed to right reason. This was the preparation of the coming of Christ. The Holy Spirit led her apart and caused her soul to be occupied with God alone.

Later, however, when she conceived the Flesh of Christ,[19] in which it was fitting that such immunity from sin should first shine forth, we may believe that this immediately redounded upon His Mother, thus wholly taking away the tendencies which hitherto had existed in her, although held in check by Divine Providence. We find a figure of this in the words of the Prophet: "And behold the glory of the God of Israel came in by the way of the

[19] Reply to the third difficulty.

East,"[20] that is, by the Blessed Virgin, "and the earth," that is, her bodily senses, "shone with his majesty."

In answering a difficulty he points out that death and suffering are as much the result of original sin as is the fire of concupiscence, but that the latter is bad in itself, for it leads to sin. Hence, though Christ accepted the former, He did not submit to the latter, and so also His Virgin Mother, that she might be made like to Him, of the fulness of whose grace she had received, was not freed from sufferings or from death, but the fires of concupiscence were in her, first of all hindered from breaking out, and finally extinguished altogether when Christ became incarnate within her.

Again, in reply to an objection, he explains that though the Lord said to St. Paul—"Power is made perfect in infirmity," and though the Saints of God have become strong by fighting against their evil inclinations which were to them the occasion of many meritorious combats, we could still be perfect without having to fight against such tendencies. Hence we need not attribute to Our Blessed Lady every occasion of perfection. It is sufficient to say that her virtue was perfect, owing to the abundance of grace supplied to her.

IV. Did it result from this sanctification that she never sinned?[21]

St. Augustine says[22]—"When we are discussing sin, I will not have any question about the Blessed Virgin Mary, because of the honor due to Christ; if she could conceive and bring forth the sinless One, she must have had more than sufficient grace to overcome every kind of sin." We may, therefore, say that when God chooses men for any particular work, He so prepares them and disposes them, that they may be fitted for the work to which they are called: "God hath made us fit ministers of the New Testament."[23] Now the Blessed Virgin was divinely chosen to be the Mother of God, and hence we cannot doubt but that God by His grace rendered her fit for that office, and this the angel expressed when he said: "Thou hast found grace with God; behold, thou

[20] Ezech. 43: 2.
[21] Pars III, Qu. XXVII, Art. iv.
[22] De Natura et Gratia, Cap. xxxvi.
[23] II Cor. 3: 6.

shalt conceive. . . ."[24] Had she ever sinned, she would have been no fit Mother of God, for the glory of the parents redounds upon their children: "The glory of children are their fathers';"[25] and similarly the shame of the Mother would redound upon the Son. Moreover, she had a most especial affinity with Christ who drew His Flesh from her, and "what concord hath Christ with Belial?"[26] The Son of God, the Eternal Wisdom, dwelt in her in a most singular way, not only in her soul, but also in her most chaste womb, and as Sacred Scripture says: "Wisdom will not enter into a malicious soul nor dwell in a body subject to sins."[27]

We must, therefore, say that the Blessed Virgin never committed any sin, whether mortal or venial, in fulfilment of those words of the Canticle: "Thou art all beautiful, my love, and there is no stain in thee."

St. Augustine, however, says that "at the death of our Lord, the Blessed Virgin was overcome by a certain stupor."[28] And St. Chrysostom, when expounding the words, "Behold Thy Mother and brethren are without, seeking Thee," says: "It is clear that they did this from vain glory only"; and again the same Saint, commenting on the words, "They have no wine," says, "she wished to win for Him men's favor, and to make herself prominent by reason of her Son, and perhaps she experienced certain human feelings, much as His brethren did when they said 'Show thyself to the world'"; a little later, too, he adds "for she had not yet that idea of Him which it was fitting she should have."

It is worth while noting how the Angelic Doctor treats these objections taken from the greatest teachers of the Church, although it should be observed that the words attributed to St. Augustine are now recognized as proceeding from another writer. The words of Simeon, St. Thomas answers, have been explained by Origen and some other Doctors as referring to the sorrow she supported during Christ's Passion, but St. Ambrose says: "By the sword is signified Mary's prudence, which was not ignorant of heavenly mystery, for the word of God is living and powerful,

[24] St. Luke 1: 30.
[25] Prov. 17: 6.
[26] II Cor. 6: 15.
[27] Wisd. 1: 4.
[28] *Questions on Old and New Testament*, formerly attributed to St. Augustine. Qu. 73.

and keener than the sharpest sword." Some, however, by the sword understand "doubt," but this cannot be the doubt of unbelief but rather of wonderment and questioning, for St. Basil says: "The Blessed Virgin standing by the cross and beholding all that happened, reflecting too upon the message of Gabriel, upon the unspeakable knowledge which she herself had of His Divine Conception and upon the great miracles He had wrought, was filled with amazement, for on the one hand she saw Him suffering all kinds of abjection, while on the other she reflected upon His wondrous deeds."

And with regard to St. Chrysostom's remarks St. Thomas says: "In those words he wrote beyond the mark."

V. Was the Blessed Virgin the only one thus sanctified?

The holy Doctor's reply may be given as follows: "We read of some who were more nigh to our Blessed Lord than Jeremias or St. John Baptist; for instance, holy Job, David, Abraham, and Tobias, or the Apostles who lived familiarly with Him, and yet these are never said to have been sanctified in their mother's womb. But this does not prevent Jeremias and the Baptist from being thus purified, because their proximity to our Divine Saviour consisted rather in their being wonderful types of the sanctification which Christ was to work among men."

It is not for us men to assign motives for God's actions, or to ask why He conferred such a gift of grace on one rather than on another; yet may we not see a certain fittingness in this cleansing of Jeremias and St. John, in that one prefigured Christ's Sacred Passion by which He sanctified us: "Jesus, that He might sanctify the people by His own Blood suffered without the gate";[29] for we find Jeremias saying: "I was as a meek lamb that is led to the slaughter";[30] while the other was a type of that cleansing which Christ wrought by the Sacrament of Baptism: "But you are washed, you are made clean";[31] John the Baptist prepared men for this sacramental purification by his own baptizing.

Nor need we hold that others were sanctified in the womb, when Sacred Scripture does not clearly state it, for such privileges

[29] Heb. 13: 12.
[30] Jer 11: 19. Cf. Chap. 20, 26, 37, 38.
[31] I Cor. 6: 2.

of divine grace which are beyond the ordinary dispensation are meant for others' profit: "the manifestation of the Spirit is given to every man unto profit"[32] and there would be no gain to the Church in a man's being sanctified in his mother's womb unless the Church knew of it.

But Our Blessed Lady's sanctification reaches further than that of the Baptist and Jeremias, for they may have been preserved from ever sinning mortally, but she was preserved from sinning either mortally or venially.

VI. In what sense was Our Blessed Lady said to be full of grace?

Here again we give a summary of the Saint's doctrine. It would seem that to be full of grace belonged in an especial manner to our Lord alone: "We saw His glory, the glory as it were of the Only-Begotten of the Father, full of grace and truth."[33]

Further, when a thing is full or perfect, we cannot add anything to it. Yet Our Lady received added graces even after the angel had saluted her as "full of grace," for he continued, "the Holy Spirit shall come upon thee;" and she received still more grace when she was taken up into glory.

But if we reflect we shall see that the more closely a thing approaches to its principle or source the more fully it shares in that principle or source. Hence St. Denis tells us that the angels have a greater share in the perfections of God than have mortal men, because they are nearer to Him. Now Christ is the source of grace, for, as God He gives it, and as man He is its channel; "grace and truth," says St. John, "came by Jesus Christ."[34] No one, however, has been closer to the Sacred Humanity, the channel of grace, than the Blessed Virgin, for from her He took His Human Flesh. Therefore, she, beyond all others, must have received from Christ the fulness of grace. Yet was not her fulness of grace the fulness which properly belonged to her Son? For God gives to all the grace necessary for the state to which He calls them. Christ as Man was predestined and chosen to be the Son of God with the power of sanctifying men, wherefore it was necessary that He should receive such a fulness of grace as

[32] I Cor. 12: 7; 14: 19.
[33] St. John 1: 14.
[34] St. John 1: 35.

should redound upon all men: "Of His fulness we have all received."[35]

The Blessed Virgin, however, received such a plenitude of grace as should fit her to be brought most nigh to the very Author of Grace, so near as to receive within herself Him who was full of grace, while by bringing Him forth to the world she in a sense was a source of grace for all men.

We must notice, too, that there are degrees in the ladder of perfection. Thus we make a piece of fuel so warm that it bursts into flame, and it is evident that the fuel was gradually prepared for this by successive degrees of heat; it may at length become so hot as to be indistinguishable from the fire in which it lies. In the Blessed Virgin there were three stages of perfection in grace. There was first the predisposing grace by which she was rendered fit to be the Mother of God; this was the perfection of sanctifying grace. Then came the perfection of grace due to the presence of the Son of God Incarnate in her womb; and lastly came her final perfection, which is her state of glory in heaven. The first freed her from original sin; the second cleansed her from all the evil tendencies of her lower nature; while the third and last freed her from all misery and suffering. Or, again, we may say that the first grace gave her a wonderful inclination to well-doing; the second, arising from her conception of the Son of God, consummated the grace confirming her in holiness; whilst in the third, which saw her in glory in heaven, was perfected the grace which brought her enjoyment of eternal bliss.

From the fact that she neither taught nor worked miracles we need not conclude that she had not these further gifts of grace. She had indeed, and that most excellently, the gift of wisdom, the grace of miracles and the grace of prophecy; but she had not the same use of them as had Christ her Son, but only such as suited her condition. She used the gift of wisdom in order to contemplate: "Mary kept all these words, pondering them in her heart";[36] but not in order to teach: "I suffer not a woman to teach."[37] Nor did she work any miracles while on earth, for at that time miracles were to be used to confirm Christ's teaching, so that He alone and His disciples, who were as it were

[35] St. John 1 : 16. [36] St. Luke 2 : 19. [37] I Tim. 2 : 12.

the staffs or supporters of His teaching, worked similar miracles at that time. Of St. John the Baptist, too, it is said: "John indeed did no sign,"[38] and this was in order that all men's minds might be turned to Christ Himself.

Our Lady's canticle, the *Magnificat*, "My soul doth magnify the Lord," shows that she made use of her gift of prophecy.

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SACRED VESTMENTS.

(Continued.)

C. Blessing of the Vestments.

1. The amice, alb, maniple, stole, chasuble, and probably the cincture also,[1] need to be blessed.[2] Authors are not of one opinion as to whether the dalmatic, tunic, cope, surplice, and rochet are necessarily included under the same precept. Quarti and Cavalieri hold that the cope, dalmatic, and tunic should be blessed; Baruffaldi says that the surplice should be blessed; Gavantus and Vinitor are of the contrary opinion; whence De Herdt[3] concludes that it is proper, though not obligatory, to bless them.

2. The precept of blessing the above-mentioned sacred garments appears to oblige *sub gravi*, unless the *parvitas materiae*, *e.g.*, if only the maniple or the cincture were not blessed, would excuse the wearer.[4] It is to be noted that the actual use of the vestments in the sacred functions, *scienter* or *ignoranter*, before they were blessed, does not supply the prescribed blessing.[5]

3. The blessing of the vestments belongs *jure ordinario* to the local Ordinary;[6] to abbots for their own churches and mon-

[38] St. John 10 : 41.

[1] Benedict XIV, *Institut. Eccles.*, XXI, n. 12.

[2] *Missale Rom.*, Ritus celebr., Tit. I, n. 2; *De Defect.*, Tit. X, n. 1.

[3] Vol. I, n. 168.

[4] De Herdt, *ibidem.*

[5] S. R. C., Aug. 31, 1867, n. 3162 ad VII.

[6] *Rit. Rom.*, Tit. VIII, cap. 20.

asteries, and to *Regularium Rectores, Priores, Guardiani, Ministri et alii Superiores* for their own churches, that is, with the sanction of the Holy See.[7] The bishops of the United States have the power of delegating this faculty to their priests.[8]

4. When a bishop blesses vestments *in genere*, he uses the form *De benedictione sacerdotalium indumentorum in genere*;[9] but when he blesses an individual vestment, he uses the form *Benedictio specialis cujuslibet indumenti*.[10] When a priest blesses vestments *in genere*, he uses the form of the *Rituale Romanum* (Tit. VIII, cap. 20). This form may be used also when blessing the cope, dalmatic, tunic, surplice, rochet, chalice veil, burse, and antipendium. If only one vestment is blessed, the same form is used, changing the plural number into the singular.[11]

5. Sacred vestments lose their blessing:

(*a*) When they are torn or worn to such an extent that in the common estimation they are no longer considered suitable for the purpose for which they were blessed;

(*b*) When by the separation of the parts they have lost the form in which they were blessed, whether this happens accidentally or in the act of repairing them. Thus the alb loses its blessing if a sleeve were cut off, although shortly afterwards sewed on again; the chasuble loses its blessing if in the mending the back is detached from the front; the cincture loses its blessing if no part of it is sufficiently long to be used as a girdle;

(*c*) When from blessed vestments others are made, *e.g.*, amices out of old albs, stoles or maniples out of an old chasuble;

(*d*) When at one and the same time a new part is added which is larger than the part already blessed.

Note.—A vestment does not lose its blessing if from time to time new parts are added smaller than the blessed parts, even if in the end the new parts exceed in size the parts blessed. By renewing the lining of a vestment, provided the vestment itself is not torn asunder, it does not lose its blessing.[12]

[7] S. R. C., May 16, 1744, ad I et III.
[8] *Facultates Formulae*, I, Art. 13.
[9] *Pontificale Rom.*, Pars II.
[10] *Ibidem.*
[11] S. R. C., Dec. 2, 1881, n. 3533, ad I.
[12] De Herdt, Vol. I, n. 169; Van der Stappen, Vol. III, Quaest. 119.

6. Of the sacred vestments which are worn out or which have lost their blessing other vestments may be made, or else they must be burnt and the ashes thrown into the sacrarium, or on the ground near the foundations of the church. They should not be converted to profane uses or sold.

D.—Color of the Sacred Vestments.

1. Up to the beginning of the fourth century we know only of *white* vestments being used in the celebration of the Sacred Mysteries. During the succeeding centuries the various colors which are now employed in the sacred functions, came one by one into use. The first writer who treats of the colors of the vestments is Innocent III.[13] He assures us that in his time *white*, *red*, *black*, and *green* were in general use, and that *black* was used during Advent and from Septuagesima to Holy Saturday. Not long afterwards *violet* was introduced for seasons of penance and in the services indicative of affliction, and the use of *black* was restricted to Good Friday and to the service of the dead. When violet had become the regular color of Advent and Lent, the *roseate* (violet of a lighter hue) was introduced for *Gaudete* and *Laetare* Sundays.

2. In the Roman Liturgy only white, red, green, violet, and black are used. These colors are prescribed by Rubric XVIII of the Roman Missal: "Paramenta Altaris, Celebrantis, et Ministrorum debent esse coloris convenientis Officio et Missae diei, secundum usum Romanae Ecclesiae: quae quinque coloribus uti consuevit, Albo, Rubeo, Viridi, Violaceo, et Nigro." This rubric supposes that the Mass which is being celebrated conforms to the Office of the day.

(*a*) *Paramenta altaris.*—The *antipendium* and the *conopaeum* or cover of the tabernacle. The conopaeum is never to be of black color, but in its stead violet is to be used. In poor churches the white conopaeum may be always used.

(*b*) *Celebrantis.*—This has reference to the maniple, stole, chasuble, chalice veil, burse, dalmatic, tunic, cope, humeral veil, folded chasuble, and *stola latior*. The cincture may or may not be of the same color. The amice and alb are, of course, white.

[13] *De Sacr. Altaris Mysterio*, Lib. I, cap. LXIV.

(*c*) *Debent.*—This word implies a precept and not merely a counsel. St. Pius V ordained that the Mass be celebrated *juxta ritum, modum ac normam* of the Missal which he published; the Bull enjoining this is found at the beginning of every Roman Missal. And the S. R. C.[14] prescribes, *ut servetur strictim Rubrica quoad Colorem Paramentorum*, unless it is impossible to obtain vestments of the prescribed color, *e. g.*, on account of the poverty of the church, or on account of the large number of celebrants.[15]

(*d*) *Coloris convenientis Officio et Missae.*—These words exclude:

(*a*) Vestments of divers colors in which no color predominates. They may be used, however, for that color which predominates. "Parce adhibendus est istiusmodi ornatus," remarks Cavalieri.[16]

(*β*) Vestments of a *yellow* color.[17] This does not, however, forbid pure *gold cloth*, which may be used for white, red, and green.[18]

(*γ*) Vestments of sky-blue (cerulean, azure) color.[19] Some dioceses in Spain, by Apostolic Indult, use this color on the feast and during the octave of the Immaculate Conception, on Saturdays when the Office of the Immaculate Conception is recited, in votive Masses under this title.

3. *White.*—The use of the language of the Church indicates that there is a symbolic connection between the white color and whatever is beautiful or noble and excellent in the order of grace. Water (*nitida*), moon (*nivea*), eloquence (*eloquii nitor*), chastity (*candida*), diamond (*lucidus*), infancy (*lactea*). In the same way, the white color became a symbol for prosperity and fortune, victory and triumph, just as among the ancients bright days and brilliant gems were considered signs of future happiness. The angels announcing the triumph of the risen Lord are represented as clothed in white garments, and the innocence and purity of the newly baptized are indicated by their white robes. Hence also is derived the word *candidate* (*candidatus*) applied to those who

[14] Nov, 12, 1831, n. 2682 ad L.
[15] Cf. S. Alphons. Lig., lib. VI, n. 378, dub. 5.
[16] Tom. III, dec. 79, n. 7.
[17] S. R. C., June 23, 1892, n. 3779, ad III.
[18] *Ibidem*, Dec. 5, 1868, n. 3191, ad V.
[19] *Ibidem*, Febr. 23, 1839, n. 2788, ad II

aspire to any office or position, since among the ancient Romans these presented themselves in white togas to indicate their integrity and probity, thereby to commend themselves to the favor of those whose suffrages they sought. Hence in seasons and on feasts indicative of glory and triumph, peace and joy, innocence and purity, the Church makes use of this color.[20]

4. *Red.*—This color is no less symbolical. Fire (*flammeus*), Mars (*sanguineus*), the Lion of the Zodiac (*ardens*), youth (*ignea*), rose (*rubens*), modesty (*rubescens*). In Sacred Scripture it is an index of sin and vice; hence Isaias[21] promises forgiveness on repentance, even though our sins should be as red as scarlet. Again, as in the Old Testament, red was a symbol of the bloody sacrifice, and of the fire on which the offerings of the faithful were burned;[22] accordingly the Church appropriately uses this color on festivals relating to the Sacrifice of the Cross, or expressive of the fire of love which the Paraclete came to enkindle in the hearts of the faithful, or by which the martyrs were encouraged to imitate their Divine Model.[23]

5. *Green.*—Innocent III remarks that this a color *medius inter albedinem et nigredinem et ruborem.* Hence the Church uses this color on days which are neither festive in character nor indicative of penance or affliction.[24]

6. *Violet.*—This color is suggestive of modesty, humility, and temperance, the roots of true penance. The Church uses it during seasons of mortification and fasting, and on days especially dedicated to prayer, petition, and supplication.[25]

7. *Black.*—Black is a negation of color and peculiarly expressive of sadness. In Sacred Scripture misfortunes of every kind are connected with the idea of darkness. Thus black, in the Church, became symbolic of evil and adversity, both physical and spiritual. It is for this reason that down to the thirteenth century it was used during seasons of affliction and penance. But since sin, the only true misfortune in the spiritual life, does not absolutely exclude the light of grace, violet took the place of black which was retained in the Liturgy only on Good Friday, and in the ser-

[20] See *Rubricae Gen. Missalis*, Tit. XVIII, n. 2.
[21] 1 : 18.
[22] Numbers 19 : 2
[23] *R. G. M*, n. 3.
[24] *Ibidem*, n. 4.
[25] *Ibidem*, n. 5.

vice of the dead as symbolical of our entrance into the darkness of death.[26]

Note.—From the symbolical meaning of the colors as explained, it will be easy to conclude *in genere* what color is to be used during the different seasons of the ecclesiastical year and on feasts. There are, however, apparent exceptions which are enumerated in the eighteenth rubric of the Roman Missal.

8. It happens frequently that the Mass does not conform to the Office, so that the color of the Mass differs from that of the Office. This occurs in votive Masses. In such cases the following rules hold :—

(*a*) If the Mass is private (*missa lecta*), the color of the altar ornaments will conform to that of the Office, and the color of the vestments to that of the Mass.

(*b*) If the Mass is *solemn*,—

(*α*) It may be either what is called a private votive Mass celebrated with external solemnity, *i. e.*, with deacon and subdeacon and chant, in which case it is *proper*, though not of obligation, that the color of the ornaments of the altar during Mass should conform to the color of the vestments;

(*β*) Or it is a strictly *solemn* votive Mass, in which case the ornaments of the altar must agree in color with the vestments, even if the proper color of the Office of the day be different.

9. With regard to the color of the altar and of the vestments before the Blessed Sacrament exposed, the following rules are to be observed :—

(*a*) When the Mass is *de SS. Eucharistiae Sacramento* both the ornaments of the altar and the vestments are white.[27]

(*b*) When a Mass which is not and cannot be *de SS. Eucharistiae Sacramento* is celebrated before the Blessed Sacrament exposed, the ornaments of the altar are to be *white*, but the vestments conform in color to the Mass. Thus on Pentecost the vestment must be *red*, whilst the antipendium of the altar is *white*.[28]

If after such Mass a procession or Benediction of the Blessed Sacrament takes place, then :—

[26] *Ibidem*, n. 6.

[27] S. R. C., Jan. 23, 1683, n. 1703.

[28] S. R. C., Dec. 19, 1829, n. 2673.

(*a*) If the celebrant does not leave the sanctuary, he may put on a cope of the color of the Mass.[29]

(*β*) If he leaves the sanctuary to put on the cope, the color of the latter must be *white*.[30] If any person other than the celebrant of the Mass, *e. g.*, a bishop or a cardinal, gives Benediction and carries the Blessed Sacrament in procession, the color must be *white*.[31]

(*γ*) If the Exposition and Reposition take place before or after a Mass, *not* celebrated before the Blessed Sacrament exposed, the ornaments of the altar and the vestments may be of the color which the Office of the day demands, provided the celebrant and assistants do not leave the sanctuary between the Exposition and the Mass or between the Mass and Reposition.[32]

Appendix.

ORDINARY DRESS OF THE CLERGY.

The Cassock.

(*Vestis talaris, Toga, subtana.*)

1. Down to the fifth century the cassock was the ordinary dress of clerics and laymen. It was, as it is still, a close-fitting garment reaching to the heels. After the sixth century it went into disuse among laymen, but was retained in the Church as a distinctive dress for clerics. The Council of Trent[33] required all clerics who were in sacred orders or beneficed, to wear the cassock, not only in the church and at home, but also out of doors. In missionary countries clerics may wear the secular dress in public.[34] The cassock must be worn at every sacred function, and is the ordinary house dress,—"domique agentes vel in templo."[35] In Religious Orders it is called the *habit*.

[29] S. R. C., July 9, 1678, n. 1615, ad VI. If the celebrant puts on a *white* cope, the deacon and subdeacon assume a *white* dalmatic and tunic.

[30] Gardellini, *Instruct. Clement.*, § 18; S. R. C., Sept. 20, 1806, n. 2562.

[31] Gardellini, *ibidem.*

[32] S. R. C., Dec. 1, 1882, n. 3559.

[33] De Reform., cap. vi.

[34] "Quae tamen nigri coloris sit et infra genua producatur." Conc. Plen. Balt. II, n. 148.

[35] *Ibidem.*

2. For the secular clergy the cassock is made to button all down the front, but members of Congregations, Societies, and Religious Orders usually button or hook it at the neck and fasten it about the waist by a belt or girdle. The train is a distinctive character of the cassock of bishops and prelates.[36]

3. The color of the cassock varies with the rank of the cleric. At present for the ordinary clergy it is *black*, although anciently, authors say, it was *violet*. The privilege of wearing scarlet-dyed cassocks was granted by the Roman Pontiffs to certain communities of canons and doctors in theology and canon law. The cassock of bishops and other prelates is *violet;* that of cardinals, *red;* that of the Pope, *white*. During seasons of penance and mourning the Cardinals use *violet;* the bishops, *black*. The master of ceremonies in cathedrals during the episcopal services may use *violet*, but the material is not to be silk.[37] The color of the habit of members of Religious Orders varies. When a member of these Orders is promoted to the Cardinalate, he retains the color peculiar to his Order, as far as the cassock is concerned. The cassocks of altar boys are *red* or *violet* for ordinary occasions, and usually black for funerals.

The Biretta.

(*Variously written Biretta, Biretum, Barett* and *Biret.*)

1. The biretta is a covering for the head, used at various sacred functions. The word is probably the diminutive of the ancient *birrus* which was a covering for the shoulders and arms. Before the ninth century the only covering for the head was the amice. The origin of the biretta may probably be traced back to the furred amys (*almucia*) of the canons, which was so fashioned as to answer the twofold purpose of cap and tippet. During the thirteenth century a small round skull-cap was in use, which took the place of the furred amys, used for covering the head, at least during the warm seasons. Besides this tightly-fitting skull-cap clerics used a loose, round and wide head-covering of cloth, without a rim, ending at the top in a sort of tuft.

[36] Martinucci, Lib. I, cap. ii, n. 1, note.

[37] S. R. C., Sept. 3, 1661, n. 1213; Jan. 22, 1735, n. 2310, ad III.

2. It was not until the fifteenth century that the biretta in its present form was introduced as a liturgical head-dress. From the repeated donning and doffing of this cap, made of soft and pliant material, the peaks on its top took their origin, and it thus gradually exchanged its round for a square form. To maintain this angular form card-boards or thin pieces of wood were inserted under the cloth,[38] and to facilitate its use small peaks rising from the crown and covered with the same cloth, were attached to three of its corners. A tassel, pompon or tuft is fastened to the centre of the crown, except for a cardinal's biretta.

3. For all orders of the clergy below the bishop the color is *black;* for bishops solely, without any exception, *violet*,[39] and for cardinals, *red*.[40] By special favor of the Holy See, privileges with regard to the color of the biretta were granted to certain communities or individuals, *e. g.*, the canons of the cathedral of Pisa to the present day use the *scarlet* biretta, and formerly a few of the dignitaries of the Cologne cathedral had the same privilege.

Ecclesiastics who have received their degrees in theology or canon law are entitled to wear a four-cornered or four-peaked biretta. This biretta is not considered a liturgical equipment, and therefore cannot be used in the sanctuary, in choir or processions either by priests[41] or bishops.[42]

5. With regard to the use of the biretta in the liturgical functions these general rules may be given:

(*a*) Going to the altar and returning to the sacristy the celebrant is to use the biretta.[43] He doffs it, however, when making a bow or genuflection, except when he is carrying the chalice. In the latter case (*i. e.*, when carrying the chalice) he uncovers only when he makes a *double* genuflection. The same rules hold for the deacon and subdeacon at a solemn Mass,[44] and for the assistant priest vested in cope.

[38] From the combination of the soft, tightly-fitting, round skull-cap and the stiff square paste-board head-dress arose the trencher-cap (mortar-board) worn at the universities and schools.

[39] *Apostolic Letter of Leo XIII*, Feb. 3, 1888.

[40] The Roman Pontiff never wears a biretta.

[41] S. R. C., Dec. 7, 1844, n. 2877, ad I.

[42] *Ibidem*, Sept. 6, 1895, n. 3873, ad V.

[43] *Miss. Rom.*, Ritus celebr., Tit. II, nn. 1 et 2; Tit. XII, n. 6.

[44] *Ibidem*, Tit. II, n. 5; Tit. XII, n. 7.

(*b*) When the celebrant, ministers and clergy sit during Mass, canonical hours, and other services, all cover the head, unless the Blessed Sacrament is exposed. They doff their birettas at the parts of the *Gloria* and *Credo*, and at other times specified in the rubrics.

(*c*) In processions of the Blessed Sacrament and of a particle of the True Cross the biretta may not be used by any one. In other processions, as long as the participants are in the church, only those who are robed in sacred vestments use the biretta, which they put on whenever they leave the sanctuary. All participants in a procession other than that of the Blessed Sacrament or a particle of the True Cross may, *outside the church*, use the biretta.

(*d*) In other functions those who are vested in stole may put on the biretta when passing through the church, but during the function the rubrics concerning the donning and doffing of the biretta are to be observed.

(*e*) It is used by the preacher, except when delivering a sermon before the Blessed Sacrament exposed. The corner without the peak should be over the left ear; and when donning or doffing the biretta, the middle peak should be taken between the index and middle fingers of the right hand.

The Skull-Cap.

(*Pileolus, Solideo, Calota, Zuchetto.*)

1. The skull-cap was originally introduced for health's sake, to protect that part of the head which had been bared by the clerical tonsure; but at present it is rather a sign of honor and distinction. It is shaped like a saucer and made of wool or silk.

2. In 1464, Pius II granted to Cardinals the use of the *red* skull-cap; Pius IX granted to bishops the right of wearing *violet*;[45] other orders of the clergy use *black*.

3. A simple priest may not, without the special permission of the Holy See, wear the skull-cap whilst celebrating Mass.[46] In

[45] *Apostolic Letter*, June 17, 1867.

[46] See Decree of the S.R.C. approved by Urban VIII, found at the beginning of the Roman Missal

cases of necessity, when recourse cannot easily be had to the Holy See, the Ordinary grants this permission.[47] In no case is the skull-cap to be used during the *Canon* of the Mass.

4. It may not be worn by the simple clergy :—

(*a*) In liturgical functions :—

(*α*) when ministering at Mass as deacon, subdeacon, assistant priest ;[48]

(*β*) when intoning the antiphons and psalms at any part of the Office, whether in cope or in surplice only ;[49]

(*γ*) when singing the Lessons or the Passion during Holy Week[50] and when reciting or chanting a lesson, responsory *capitulum*, etc., at any service ;

(*δ*) when incensing the Blessed Sacrament, the bishop[51] or other persons ;

(*ε*) when they are incensed or when they receive the Pax ;[52]

(*ζ*) when celebrating Mass, *solemnis* or *cantata coram episcopo*, even though they have a Pontifical Indult to wear it during Mass ;[53]

(*η*) when they *actually* assist the bishop celebrating *pontificaliter* ;[54]

(*θ*) when acting as master of ceremonies in solemn functions ;[55]

(*ι*) in processions of the Blessed Sacrament[56] and of a particle of the True Cross ;[57]

(*b*) In choir :—When they bow to the altar on arriving in or leaving the sanctuary ; when they genuflect ; during the *Confiteor ;* during the *recital* of the *Kyrie, Gloria, Credo, Sanctus* and *Agnus Dei ;* during the singing of the Gospel ; when they are incensed

[47] De Herdt, Vol. I, n. 161, 3°.
[48] S.R.C., July 20, 1648, n. 914, ad I.
[49] *Ibidem*, Sept. 15, 1753, n. 2425, ad X.
[50] *Ibidem*, Sept. 10, 1701, n. 2079, ad I.
[51] *Ibidem*, Jan. 23, 1649, n. 918, ad I.
[52] *Ibidem*, Jan. 12, 1878, n. 3438, ad II.
[53] *Ibidem*, March 21, 1676, n. 1558.
[54] *Ibidem*, Aug, 31, 1680, n. 1650, ad I, II, III, IV.
[55] *Ibidem*, July 17, 1734, n. 2308.
[56] *Ibidem*, Sept. 23, 1837, n. 2769, ad VI, 2.
[57] Appeltern, *Manuale Lit.*, Vol. I, Pars 1, cap. 1, Art. VIII, § X, n. 2, d.

or receive the *Pax;* during the Elevation and Communion; at the blessing at the end of Mass; when the Blessed Sacrament is publicly exposed on the altar; when they are sprinkled with holy water at the *Asperges.*[58]

The Collar.

(*Collarino, Rabat, Rabbi.*)

1. The clerical collar is originally an ornament of secular dress, that is to say, the shirt-collar turned down over a cleric's everyday common garb according to the fashion that began toward the end of the sixteenth century. When laymen's collars began to be broad, turned back, spread over the shoulders, and edged with rich lace instead of the former full-frilled ruffle, the Church simply restricted the use of ornaments with either lace or needle-work, and enjoined narrower, plain collars made of linen, without starch to stiffen them or plaits to adorn them.[59]

2. At present it is simply a piece of white linen about two inches wide, folded over a stock or band sufficiently large to encircle the neck. This band is made of somewhat pliable material, covered with cloth and having attached to it a cloth shield which covers the breast. The band is buttoned behind or fastened to the neck by strings.

3. The color of the cloth of the stock is *red* for cardinals, *violet* for bishops and prelates, *black* for the ordinary clergy. The use of this collar is strictly enjoined by the Third Plenary Council of Baltimore: "Stricto praecepto sacerdotibus nostris injungimus, ut tam domi quam foris, sive in propria dioecesi degant sive extra eam, collare quod romanum vocatur gerant."[60]

The Wig.

(*Coma fictitia, supposititia—Peruke.*)

1. The general law of the Church forbids the wearing of any head-covering during the celebration of the Holy Mysteries.[61]

[58] Martinucci, Lib. I; cap, II, n. 8.

[59] Rock, *Church of our Fathers*, Vol. I, p. 474.

[60] Tit. II, *De Vita et Honestate Clericorum*, n. 77.

[61] *Conc. Rom.*, A. D. 743, cap. XIII, Dist. I, de Consecr. can. 57.

At the time when the wearing of wigs became the general fashion the question was brought before the S. Congregation of Rites as to whether wigs came under the ecclesiastical prohibition, so that it was unlawful to wear such during the celebration of Mass. The answer was that wigs are not allowed.[62]

This prohibition referred not only to the wig used among the upper and fashionable classes, which hung profusely over the shoulders, but also to the ordinary wig *ita capiti aptata ut a vera et naturali coma internosci nequeat.* Two French writers, Raynaud and Pasqualy, had defended the use of the latter, and Cardinal Jerome Grimaldi had permitted it in his diocese (*Aix*), but the Holy See signified to them that the practice was not authorized.[63]

Alexander VIII in 1690 decided, after consulting the Congregation of Rites, that under the term *pileolus* (skull cap) the wig is included. As the skull-cap may not be used at Mass without the special permission of the Holy See, it follows that wigs also are prohibited,—*etiamsi illa sit decens et modesta.*[64]

S. L. T.

[62] April 4, 1699, n. 2027, ad IV et V.
[63] Benedict XIV, *De Synodo Dioecesana*, Lib. XI, cap. IX.
[64] *Ibidem.*

Analecta.

EX ACTIS SUMMI PONTIFICIS.

I.

PIUS X COMMENDAT SODALITIUM A S. PETRO CLAVER, ILLIQUE COELESTES PATRONOS ASSIGNAT B.MAM VIRG. A BONO CONSILIO ET S. PETRUM CLAVER.

PIUS PP. X.

Ad perpetuam rei memoriam.

Ad Apostolicae Sedis fastigium divinae clementiae munere erecti, in omnes christiani orbis partes vel longo terrarum marisque spatio dissitas vigilantis Nostrae mentis oculos convertimus, et divinis praeceptis obsequentes, et clarissima Decessorum Nostrorum exempla sectantes, ea potissimum praestare satagimus, quae ad patefaciendum Evangelii lumen conducere videantur. Hoc quidem consilio pias societates ad finem institutas proferendi Ecclesiae terminos penes populos in errorum umbra sedentes, ac praesertim penes gentes interioris Africae plagas incolentes, immanitate barbaras cultuque efferatas, ut simul et recte factis praemium ferant, atque ad potiora capessenda incitamentum

peculiaribus voluntatis Nostrae significationibus cohonestandas existimamus. Haec inter pia opera, praestat sodalitium a Sancto Petro Claver nuncupatum; hoc enim provinciam unicam sibi demandatam habet Africam, atque ad unicum hunc finem canonice erectum est, nempe adiuvandi Missionarios universos cuiusque nationis atque instituti Apostolicum munus in Africa obeuntes. Hinc quasi cohors auxiliaria societas huiusmodi omnium sacrarum in Africam expeditionum emolumento eminus consulit, atque assidua et constanti opera ad Catholicam illis in regionibus fidem provehendam, servandam; ad mancipia in libertatem vindicanda; simulque ad aeternam nigritorum salutem procurandam intendit. Sodalitium sub dependentia positum est Congregationis de Propaganda Fide. Summa pii operis manet penes institutum religiosarum sodalium a Sancto Petro Claver appellatum; cuius Moderatrix generalis et sodalitio praeest; easdem vero adiuvant utriusque sexus socii ubique terrarum existentes. Hi iuxta societatis tabulas, diversaque munera quibus operam navant, sodales, zelatores, zelatrices, vel externi appellantur, omnesque quo propositum sibi finem facilius assequi valeant, stipe, precibus, typis editis scriptis, sacris ephemeridibus, aliisque piis id genus operibus Africae Missionariis student subvenire. Nunc autem cum dilecta in Christo filia Maria Teresia Ledóchowska moderatrix generalis pii ipsius Operis, enixas Nobis preces humiliter adhibuerit, ut peculiari illud voluntatis Nostrae pignore decorare dignaremur; Nos haec Nobiscum tam frugiferi sodalitii promerita reputantes, votis hisce ultro libenterque censuimus annuendum. Quae cum ita sint, omnes et singulos quibus hae Nostrae Litterae favent, a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris, et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, quo sodalitium ipsum pluribus nominibus iam de sacra re optime meritum, uberiora capiat, Deo favente, incrementa, et cum externis illius praesidiis, tutela, quoque et gratia de superis congruat, Deiparam Virginem a Bono Consilio, et Sanctum Petrum Claver, Auctoritate Nostra Apostolica, praesentium vi coelestes eidem patronos eligimus, damus, eisque volumus omnes honorificentias tribui coelestibus patronis competentes. Has vero ambas festivitates, ut ad amplificandam ipsarum dignitatem, ne desit quidem amplioris liturgiae

accessio, Apostolica similiter Nostra Auctoritate per praesentes, quoad Ecclesias ubique terrarum piis instituti eiusdem domibus continentes, ad ritum duplicem maiorem, servatis rubricis, evehimus. Placet autem Nobis coelestem Patronam ipsi societati a Bono Consilio Virginem adsignare, spem enim prope certam fovemus, futurum ut ipsa sodalium coeptis propitia favens, bona illis suggeret consilia, eorumque actus omnes in sacrarum in Africam expeditionum bonum atque emolumentum vertat. Petro autem Claver est ipso cum opere ratio quaedam singularis et propria. Hic enim coeles, qui cum mortale aevum ageret, omni christianae charitatis studio animum appulit ad levandas pauperum Afrorum in vincula coniectorum aerumnas, et Nigritorum Apostolus iure meritoque vocatus fuit, procul dubio sodalibus addet vires, ut propositum sibi finem, nigritorum nempe salutem, satius consequantur. Quapropter spes Nos bona tenet, societatem ipsam auspice Virgine a Bono Consilio, ac deprecatore Petro Claver, brevi et aucto sodalium numero, et fidelium stipem conferentium diligentia et liberalitate, tot tantaque suscepturam incrementa, ut in omnes gentes ac nationes prolata, universos unanimi consensu fideles ad Afrorum spirituale bonum provehendum rapiat. Salvator autem et instaurator humani generis Christus, cuius sanctissimo propugnando nomini et ipsa societas incumbit, tegat ipsam gratia praesidioque; Nosque intera tum Moderatrici cum sodalibus, aliisque ex utroque sexu fidelibus pium ipsum in opus rite adlectis, coelestium munerum auspicem Nostraeque voluntatis pignus, Apostolicam benedictionem peramanter impertimur. Haec mandamus, edicimus, decernentes praesentes Litteras firmas, validas, et efficaces semper existere et fore, suosque plenarios et integros effectus sortire et obtinere, ac illis ad quos spectat et pro tempore quomodolibet spectabit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Constitutionibus et Ordinationibus apostolicis caeterisque contrariis quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis, et sigillo personae in Ecclesiastica dignitate constitutae munitis,

eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die X Iunii MDCCCCIV, Pontificatus Nostri Anno Primo.

L. † S. ALOIS. *Card.* MACCHI.

II.

NOVA PROVINCIA ECCLESIASTICA VANCUVERIENSIS CONSTITUITUR.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Cum ex Apostolico munere quo fungimur, Ecclesiarum omnium cura Nobis demandata fuerit, felici illarum statui ac prospero regimini pro re ac tempore consulimus, eaque mature decernimus, quae in exploratam christiani populi utilitatem et commodum cedunt. Iam vero cum ad promovenda incrementa et decus religionis catholicae in occidentalibus plagis Dominii Canadensis, quo se iam plures undequaque coloni conferunt, opportunum consilium visum sit novam ibidem ecclesiasticam provinciam constituere, Nos collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus negotiis Propagandae Fidei praepositis, haec quae infra scripta sunt decernenda existimavimus. Nimirum motu proprio atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae Nostrae potestatis plenitudine, praesentium vi perpetuumque in modum dioeceses Vancuveriensem et Neo-Westmonasteriensem in Columbia Britannica existentes seiungimus respective, alteram e provincia ecclesiastica Oregonopolitana Statuum Foederatorum Americae Borealis, alteram e provincia ecclesiastica Sancti Bonifacii, atque ex iis novam ecclesiasticam provinciam efformamus, adiecto Vicariatu Apostolico de Mackenzie. Sedem autem Metropolitanae huius novae provinciae, cui Vancuveriensis nomen facimus, in urbe *Victoria* constituimus Dioecesis ipsius Vancuveriensis, quam ad Archiepiscopalem dignitatem provehimus. Decernentes praesentes litteras firmas, validas, et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat, et spectare poterit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices

ordinarios et delegatos indicari et definiri debere, atque irritum et inane, si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus, quatenus opus sit, Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIX Iunii MDCCCCIII, Pontificatus Nostri anno vigesimo sexto.

A. *Card.* MACCHI.

E SACRA CONGREGATIONE RITUUM.

DUBIA SUPER EXPOSITIONE, ASSERVATIONE ET DISTRIBUTIONE SS. SACRAM., NEC NON SUPER CRUCIS COLLOCATIONE AD ALTARE.

Reverendus Pater Dominicus Consalves Sanchez, Seraphicae Provinciae Portugalliae olim Minister Provincialis et Calendarista, ut in functionibus ecclesiasticis omnia ex ordine procedant iuxta Sanctae Romanae Ecclesiae praescripta, hisque adversantes consuetudines tamquam abusus omnino tollantur, de consensu sui Reverendissimi Procuratoris Generalis, sequentia dubia Sacrorum Rituum Congregationi humillime proposuit, nimirum:

I. Mos invaluit pluribus in Ecclesiis, etiam in Capellis ubi Sanctissimum Eucharistiae Sacramentum non asservatur, frequenter Festa Domini, Beatae Mariae vel Sanctorum celebrandi cum ejusdem Sanctissimi publica expositione in ostensorio etiam perdurante Missae celebratione ad maiorem solemnitatem, praehabita Ordinarii licentia, quae semper concedi solet. Saepe vero contingit quod in Capellis, ubi Sanctissimum non asservatur, pyxis non adsit; ideoque sacra Hostia pridie consecranda, in quadam tabernaculi specie inter corporalia asservetur, ibique deinde reponatur, ut sequenti die in Missa celebranda consumetur. Quaeritur, an huiusmodi usus saltem tolerari possint?

Et quatenus affirmative ad primum et ad primam partem:

II. An praedicta expositio Sanctissimi in Ostensorio adhuc fieri possit ante Missam solemnem celebrandam, in qua Communio puerorum vel aliorum fidelium solemniter ministranda sit?

III. An tantummodo a tempore ad tempus quo Missa celebrari permittitur, Communio Christifidelibus ministranda sit, iuxta

Decretum 2572, ad XXIII;[1] aut etiam ultra praedictum tempus, nempe usque ad occasum solis ministrari liceat?

IV. An Crux cum imagine Crucifixi, in medio altaris inter candelabra collocanda, etiam in altari, ubi Sanctissimum asservatur, collocari possit immediate ante eius tabernaculum; aut super ipsum vel in postica eius parte collocari debeat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. Quoad primam partem, id passim ne fiat, et cum venia Ordinarii in singulis casibus obtenta. Quoad alteram partem nempe quod deficiente pyxide, sacra Hostia inter corporalia asservetur, huiusmodi abusus est omnino eliminandus.

Ad II. Non licere.

Ad III. Affirmative ad primam partem. Negative ad secundam.

Ad IV. Crux collocetur inter candelabra, nunquam ante ostiolum tabernaculi. Potest etiam collocari super ipsum tabernaculum, non tamen in throno ubi exponitur Sanctissimum Eucharistiae Sacramentum.

Atque ita rescripsit, die 11 Iunii 1904.

L. ✝ S. S. *Card.* CRETONI, *Praef.*
✝ D. PANICI, *Archiep. Laodicen., Secret.*

E S. R. UNIV. INQUISITIONE.

LICET DEGLUTIRE IMAGINES B. M. V., AD SANITATEM IMPETRANDAM, DUMMODO VANA OMNIS OBSERVANTIA REMOVEATUR.

Ill.me ac R.me Domine:

Supplicibus litteris die 11ª Martii huius anni signatis, quaerebat Amplitudo Tua num pro licito habendum esset parvas imagines

[1] En verba Decreti *Tuden.* sub num. 2572: "XXIII. An die magni concursus ad Indulgentiam Plenariam vel Iubilaeum possit ministrari sacra Eucharistia fidelibus aliqua hora ante auroram et post meridiem?—Et Sacra Rituum Congregatio—consuit respondendem—Ad XXIII. *In casu de quo agitur, Affirmative a tempore ad tempus, quo in illa Ecclesia Missae celebrantur; vel ad formam Rubricae, vel ad formam Indulti eidem Ecclesiae concessi.*—Die 7 Septembris 1816."

chartaceas B. M. V. in aqua liquefactas vel ad modum pillulae involutas, ad sanitatem impetrandam, deglutire.

Re ad examen vocata, in conventu habito die 29 Iulii p. p., Sacra haec Suprema Congregatio S. Officii, durante vacatione S. Sedis Apostolicae specialiter delegata, respondendum decrevit:

Dummodo vana omnis observantia, et periculum in ipsam incidendi removeatur, licere.

Valeas in Domino diutissime. — JOANNES BAPTISTA LUGARI, *Adsessor S. O.* — Fr. THOMAS MARIA, *Archiep. Seleuciae, Con. Gen. S. O.*

Romae, ex S. Officio, die 3 Augusti 1903.

R. P. D. *Archiepiscopo* S. IACOBI DE CHILE.

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

RATIO PERICLITANDAE DOCTRINAE CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA, CORAM COMMISSIONE PONTIFICIA DE RE BIBLICA.

Cuicumque ad academicos in Sacra Scriptura gradus, secundum ea quae Apostolicis Litteris "Scripturae Sanctae" constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I. AD PROLYTATUM.

In experimento quod scripto fit:

Exegesis (*i. e.*, expositio doctrinalis, critica et philologica) quatuor Evangeliorum et Actuum Apostolorum. Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.

In experimento verbali:

I. Graece quatuor Evangelia et Actus Apostolorum.

II. Hebraice quatuor libri Regum.

III. Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV. Introductio specialis in singulos libros utriusque Testamenti.

V. Introductionis generalis quaestiones selectae, nimirum:

1. De Bibliorum Sacrorum inspiratione.
2. De sensu litterali et de sensu typico.
3. De legibus Hermeneuticae.
4. De antiquis Hebraeorum Synagogis.
5. De variis Iudaeorum sectis circa tempora Christi.
6. De gentibus Palaestinam tempore Christi incolentibus.
7. Geographia Palaestinae temporibus Regum.
8. Palaestinae divisio et Hierusalem topographia tempore Christi.
9. Itinera Sancti Pauli.
10. Inscriptiones Palaestinenses antiquissimae.
11. De kalendario et praecipuis ritibus sacris Hebraeorum.
12. De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.

II. AD LAUREAM.

De Scripto:

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

Coram:

I. Dissertationis a Censoribus impugnandae defensio.

II. Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae eiusque pro arbitrio iudicum exponendae:

1. Epistolae ad Romanos.
2. Epistolarum I et II ad Corinthios.
3. Epistolarum ad Thessalonicenses I et II et ad Galatas.
4. Epistolarum captivitatis et pastoralium.
5. Epistolae ad Hebraeos.
6. Epistolarum Catholicarum.
7. Apocalypsis.

III. Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus:

1. Genesis.
2. Exodi, Levitici et Numerorum.
3. Deuteronomii.

4. Iosue.
5. Iudicum et Ruth.
6. Librorum Paralipomenon, Esdrae et Nehemiae.
7. Iob.
8. Psalmorum.
9. Proverbiorum.
10. Ecclesiastae et Sapientiae.
11. Cantici Canticorum et Ecclesiastici.
12. Esther, Tobiae et Iudith.
13. Isaiae.
14. Ieremiae cum Lamentationibus et Baruch.
15. Ezechielis.
16. Danielis cum libris Machabaeorum.
17. Prophetarum minorum.

IV. 1. De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Graecorum saec. IV et V.

2. De operibus exegeticis S. Hieronymi caeterorumque Patrum Latinorum saec. IV et V.

3. De origine et auctoritate textus Massoretici.

4. De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.

5. Vulgatae historia usque ad initium saec. VII, deque eiusdem authenticitate a Concilio Tridentino declarata.

V. Peritia praeterea probanda erit in aliqua alia ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

N. B.—De forma et cautionibus, quae in experimentis extra Urbem, si quando permittantur, servari debeant, item de variis conditionibus aliisque rebus quae sive ad prolytatus sive ad laureae adeptionem requiruntur, singulare conficietur breviculum, quod solis candidatis et iudicibus delegandis, quotiescumque opus fuerit, tradetur.

Epistolae mittantur ad Revmum D. F. Vigouroux, Romam, Quattro Fontane 113, aut ad Revmum P. David Fleming, O. M., Romam, Via Merulana 124, Commissionis Biblicae Consultores ab actis.

E COMMISSIONE PONTIFICIA PRO ECCLESIAE LEGIBUS IN UNUM REDIGENDIS.

UNIVERSITATES CATHOLICAE STUDIORUM CONCURRANT IN ARDUUM OPUS CODIFICATIONIS.

Ill.me ac Rev.me Domine,

Perlegisti iam certe Litteras, quas Beatissimus Pater nuper *Motu proprio* edidit *de Ecclesiae legibus in unum redigendis.* Ea quippe Sanctitatis Suae mens est, ut universum canonicum ius in canones seu articulos, ad formam recentiorum Codicum, apte distribuatur, eodemque tempore, documenta, post authenticas Corporis Iuris collectiones prodita, ex quibus praefati canones seu articuli desumpti sunt, simul colligantur. Ordo autem servandus hic plus minusve erit: praemissa parte generali complectente titulos *De Summa Trinitate et fide catholica, De Constitutionibus, De Consuetudine, De Rescriptis*, quinque habebuntur libri: *De Personis, De Sacramentis, De Rebus et Locis sacris, De Delictis et Poenis, De Iudiciis;* qui tamen ordo, pro laboris a Consultoribus perficiendi commoditate ab initio constitutus, poterit, si progressu studiorum opportunum videbitur, immutari.

Iamvero valde exoptat Summus Pontifex ut amplissima, cui Dominatio Tua praeest studiorum Universitas in hoc arduum gravissimumque opus concurrat. Hinc Tibi mandat, ut ab istius Universitatis antecessoribus qui Iuri canonico tradendo incumbunt, petas, ac deinde mihi quamprimum referas, quasnam iuris canonici partes in articulos seu canones redigere parati sint. Responso Tuo accepto, peculiaris Instructio transmittetur, qua opportunae normae, ab ipsis hac in re servandae, eisdem antecessoribus tradentur.

Dum haec, ex Beatissimi Patris iussu, Tibi nuntio, praecipuae erga Te existimationis meae sensus testor, meque profiteor

Dominationi Tuae

Addictissimum

† PETRUM GASPARRI, *Arch. Caesareensem,*
Secretarium Pontificiae Commissionis pro Ecclesiae legibus in unum redigendis.

Romae, die 6 Aprilis 1904.

Ill.mo ac Rev.mo.
Domino EDUARDO HAUTCŒUR
Prot. Ap. Cancellario Universitatis Insularum.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

PONTIFICAL LETTERS:

1. Commending the Peter Claver Society for the Conversion of the Negro Race, and placing it under the patronage of Our Lady of Good Counsel.
2. Publishing the Bull which constitutes the former diocesan district of Vancouver an archiepiscopal see with residence at Victoria. New Westminster and the Vicariate Apostolic of Mackenzie are the suffragans.

S. CONGREGATION OF RITES:

1. Declares the practice of exposing the Blessed Sacrament on extraordinary occasions in chapels where the Sacred Species are not usually preserved, lawful only with the permission, each time, of the Ordinary. In that case the Sacred Host must be kept in a pyx and not in a corporal, before and after the exposition.
2. Forbids the celebration regularly, *coram exposito SS. Sacramento*, of solemn Mass in which First Communion of children or general Communion of the faithful is administered.
3. Prohibits the indiscriminate distribution of Communion outside Mass, when Masses are celebrated at convenient intervals (*a tempore ad tempus*).
4. Decides that the Crucifix on the altar may be retained there during exposition of the Blessed Sacrament, but not placed in front of the tabernacle door or on the throne on which rests the monstrance containing the Sacred Host.

S. CONGREGATION OF THE INQUISITION declares that the custom of consuming little images of the B. V. M. in the devout faith that the sincere prayer joined therewith may prove a means of

regaining health is not wrong, so long as it is not done in a superstitious disposition or likely to engender mere superstition.

PONTIFICAL COMMISSION FOR THE PROMOTION OF BIBLICAL STUDIES outlines the matter for the examinations by which candidates may obtain the academical degrees in Scriptural Science.

PONTIFICAL COMMISSION FOR THE CODIFYING OF CANON LAW determines the general method to be observed in the collection and arrangement of canons, and invites the coöperation of professors of ecclesiastical law at the Catholic universities. The letter is addressed to the Chancellor of the University of Lille, and serves as a norm for other institutions of like character.

MONSIGNORI.

Qu. What is meant by the expression so often found in ceremonials "Prelati episcopis inferiores"? We hear frequently the expression "Monsignor of the first class," or "of the second class." Will you kindly let your readers know something about the rank and privileges of *Monsignori?*

Resp. The title *Monsignore* indicates a mark of honor or distinction but not of jurisdiction; hence it is given not only to Patriarchs, Archbishops, and Bishops, but also to priests who are not members of the hierarchy. The honorary rank conferred by the title will be best understood by giving the various other titles establishing the order of precedence in the Roman Court. After the Pope come:—

1. Cardinals,—even if they have not the episcopal character.

2. Patriarchs, Archbishops, and Bishops who are Assistants at the Pontifical Throne,—which is a special favor and gives precedence in Papal ceremonies over those of the like rank in the hierarchy.

3. Vice-Chamberlain of the Holy Roman Church, called in Italian the *vice-camerlengo*, the Auditor-General of the Apostolic Camera, the Treasurer of the same Camera and the Prefect of the Apostolic Palaces, called in Italian the *Maggiordomo*. Usually the incumbents of these four positions are raised eventually to the Cardinalate and hence such incumbencies are commonly called *Cardinalitial* positions.

The Vice-Chamberlain holds the first place among them, and was formerly the Governor of the City of Rome. These four vest in purple cassock with train and purple mantelletta and use a *red* band around their outdoor hat. Formerly their carriages were recognized by a small red tassel (*flocculus* or *fiocco*) attached to the heads of their horses, and they were on this account commonly called *Prelati dei fiocchetti*.[1]

4. Archbishops and Bishops, residential and titular, in the order of the date of their *preconization*.

5. Protonotaries Apostolic, first *de numero* and then supernumerary *ad instar participantium*.[2]

6. Then follow the Commendatore de S. Spiritu, the Regent of the Apostolic Chancery, the Abbot of Monte Cassino, the Abbots "*Nullius Dioeceseos*," the Abbot General of the Canons of the Lateran Basilica, the Abbots General of the monastic orders, the Generals and Vicars-General of the mendicant orders. These abbots use the dress of their distinctive orders.

7. Next in order come the colleges of the prelate auditors of the Roman Rota (Sixtus IV fixed their number at twelve, at present there are nine),[3] the domestic prelates of the Roman Pontifical Treasury (originally twelve, they were reduced to seven by Eugene IV; at present there are eight), the domestic prelates voting (there are seven), and referees (at present fifty-two in number) of the Signature of Justice and the prelate abbreviators of the Apostolic Chancery. (At present two *de numero* and ten supernumerary.)

8. Next come the *Domestic Prelates* who do not belong to the above-mentioned colleges. Most of them do not reside in Rome, and they have received this distinction as a personal favor either in recognition of their learning, piety, zeal for religion, or as members of princely or noble families, or merely as a token of patronage of friends who ask the favor for them. These all belong to

[1] The *Maggiordomo*, the *Maestro di Camera*, the Auditor of the Pope and the Master of the Apostolic Palace are called *Prelati Palatini*, and as a group they belong rather to the Papal Household than to the Roman Court.

[2] See THE ECCLESIASTICAL REVIEW, November, 1904, p. 445.

[3] Here follows the Master of the Sacred Palace who is a Dominican, a privilege granted to this order by Honorius III.

the *first* class of *Monsignori* and include, generally speaking, the Domestic Prelates nominated for the United States.

9. All these prelates (6, 7, and 8) have the privilege of the prelatic dress, that is, *purple* cassock with train, the cuffs, edges, buttons and button holes of which are *red*, a purple waist band, collar (rabat-stock), mantelletta with *purple* edging, and purple stockings. They can use the rochet and the prelatic cappa magna only if these privileges are mentioned in the Brief of appointment. Their out-door or everyday dress is a *black* cassock with *red* ornaments, *purple* waist-band, stockings, cloak (*ferajuolo*), and band around their large black out-door hat.

At low or high Mass they have no marks of distinction over simple priests, and hence may not use the hand-candlestick, canon, ring, pectoral cross, or any other ornament proper to bishops. In processions and functions they have precedence over simple priests.

The biretta is always *black*, since the use of the purple biretta was granted by Leo XIII, February 3, 1888, to Patriarchs, Archbishops and Bishops so exclusively "ut alius, qui Episcopali dignitate non sit insignitus, ejusmodi ornamento *nullatenus* potiri queat."

These prelates are called "Right Reverend," and in Latin *Reverendissimus*. They have no jurisdiction whatever by reason of their dignity.

10. Private chamberlains (*a*) composing the College of Masters of Papal Ceremonies; (*b*) of His Holiness, both participating and supernumerary; (*c*) chamberlains of honor in *abito paonazzo* of Rome and "*extra urbem*,"[3] sometimes called Monsignori of the *second* class. They dress at sacred functions in *purple* cassock without a train, a *soprana* or *mantellone*,[4] purple waistband and rabat. Outside the Eternal City the street dress is black, with violet stockings, and a purple band around the hat.

[3] To this last class the Chamberlains living in the United States usually belong.

[4] The *soprana* is a loose garment made in the form of a cassock and worn over the regular cassock; it is open in front down to the feet, fastened at the neck, without sleeves, having merely slits through which the arms are passed. From each shoulder hangs down a long band, about two inches wide, and reaching to the heels, made of the material of the cassock.

They celebrate Mass without any distinctions such as are granted to Bishops. In processions and sacred functions they take precedence over simple priests. Their title expires with the burial of the Roman Pontiff who appointed them, but it is customary for the succeeding Pope to reappoint them, if the favor is asked.

These chamberlains are called "Very Reverend" or "Monsignore." And in Latin *Admodum Reverendus.* Their rank gives them no jurisdiction of any kind.

11. Private chaplains (papal), usually six; honorary private chaplains; and honorary (papal) chaplains outside Rome; private clerics; common chaplains and supernumerary chaplains. All these are Monsignori and are addressed "Very Reverend" and in Latin *Admodum Reverendus.* These wear the purple dress of Private Chamberlains.

There is no remuneration required for obtaining the rank, but it is customary to make an offering according to the position of the recipient for the benefit of the "Propagation of the Faith."

We append the ordinary form of diploma by which the title and privilege of Domestic Prelate is usually conferred.

Pius PP. X.

Dilecto Filio N. N.
Presbytero Dioecesis N—

Dilecte Fili, salutem et Apostolicam Benedictionem.

Quae in ecclesiasticis muneribus obeundis spectata perhibuisti pietatis, provehendae religionis, curandae animarum salutis, prudentiae, doctrinae, consilii et Christianarum virtutum argumenta, amplissimis confirmata suffragiis, Nobis persuadent, ut tantis non impar meritis praemium peculiare tibi voluntatis propensae pignus exhibeamus. Quare te a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris ac poenis quas forte incurreris, hujus tantum rei gratia absolventes et absolutum fore censentes, hisce litteris auctoritate nostra Antistitem Urbanum, idest Domesticum Praelatum facimus, eligimus atque renuntiamus. Proinde tibi, dilecte fili, concedimus ut violaceas vestes induere atque in Romana etiam Curia lineum amiculum manicatum sive Rochetum gestare licite possis ac valeas atque utaris, fruaris singulis quibusque honoribus, privilegiis,

praerogativis, indultis, quibus alii eadem dignitate ecclesiastica aucti fruuntur, utuntur, veluti frui possunt ac poterunt. Non obstantibus contrariis quibuscumque.

Datum Romae apud S. Petrum sub Annulo Piscatoris die . . ., mensis . . ., anno . . ., Pontificatus nostri anno . . .

†*Sigillum S. Pontificis.* †*Sign. Cardinalis.*

THE PHYLACTERIES.

Qu. Recently the papers reported a conversation between Cardinal Gibbons and a Jewish artist, in which the latter maintained that he had painted correctly a picture of our Lord in representing Him as wearing the phylacteries whilst at prayer. The Cardinal objected to the phylacteries and referred, as his reason, to the words of St. Matthew describing Christ as reprehending the Pharisees for carrying their devotion to show in the market-place, mentioning distinctly these phylacteries. The painter replied that Christ objected to the vanity with which the priests displayed the phylacteries, but not to the practice itself, which had the sanction of the Law.

Would you kindly state what ground there is for believing that our Lord used the phylacteries, and also say what these emblems of devotion, as I take them to be, were in reality? Do the Jews still use them in the same fashion as their Old Testament fathers? And if so, would not the practice of to-day show what the custom was in our Lord's day? To a Catholic these things cannot seem so very odd if they represent, as I am told, the use of medals or scapulars or small pocket-statues which are carried about by pious people for the purpose of fostering devotion; in view of which it would not perhaps be strange if our Lord sanctioned their use by His own practice.

Resp. The phylacteries of which St. Matthew (23 : 5) speaks were two small cases of black leather or wood, having the form of a cube; each case was fastened upon a flat piece of thick leather, square and somewhat broader than the sides of the cube to which it served as a base and also as a lid. The interior of the box showed four compartments in which were placed four folded strips of parchment, each tied by some strands of calf's hair. (*See Figs. I, II, and IV.*) On each of the strips of parchment was written in Hebrew letters a passage from the Scriptures, as follows:—

1. *Exodus 8 : 10*, in which occur these words: "And thou shalt tell thy son in that day saying: this is what the Lord did to me when I came forth out of Egypt. *And it shall be as a sign in thy hand* and as *a memorial before thy eyes*, that the law of the Lord shall be always in thy mouth."

2. *Exodus 13 : 11–16*, which concludes: "And it shall be as *a sign in thy hand*, and *as a thing hung between thy eyes*, for a remembrance, because the Lord hath brought us forth out of Egypt by a strong hand."

Fig. I.

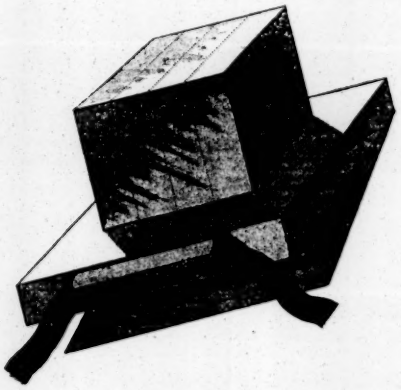

Fig. II.

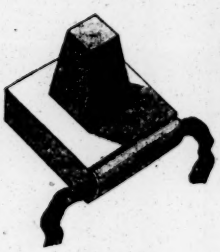

Fig. III.

Fig. IV.

3. *Deuteronomy 6 : 4–9*: "Hear, O Israel, the Lord our God is one Lord.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.

"And these words which I command thee this day shall be in thy heart.

"And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

"*And thou shalt bind them as a sign on thy hand*, and *they shall be and move between thy eyes.*

"And thou shalt write them in the entry and on the doors of thy house."

4. *Deuteronomy 9 : 13–21* concludes thus: "Lay up these my words in your hearts and minds, and *hang them for a sign on your hands*, and *place them between your eyes.*

"Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way, and when thou liest down and risest up.

"Thou shalt write them upon the posts and the doors of thy house."

When the parchment slips containing the above words have been inserted in their respective partitions of the little leather satchel or wooden case, the square flap or lid is pressed down and sewed to the brim with twelve stitches of gut from a "clean" animal. Then a band or leather strap is attached to the case or satchel, which is thereby fastened around the arm in such a way as to bring the case toward the heart of the worshipper. In like manner another phylactery is bound to the forehead, the strap or band being tied behind the head in a prescribed fashion, its ends hanging down from the shoulders in front. (*See Figure V.*)

The process of preparing the material and making the phylacteries, which are commonly called *tephillin* or "frontlets," is minutely prescribed by the rabbinical statutes. The *tephillah* for the head is usually larger than, and frequently also of a somewhat different form from, the one attached to the left arm. (*See Fig. III.*)

From the above cited Scripture texts written upon the parchment contained in the *tephillin*, the reader may surmise the origin of these instruments of devotion. The pious Jew interpreted literally the words that the law of God was to be a sign in his hand and "a thing hung between thy eyes." That the expres-

sion was meant in the first instance as a figurative though direct exhortation intended to inculcate the remembrance and observance of the Divine Law, can hardly be doubted, and there is no record, beyond the passages themselves, that it was understood in any other sense by the Jews before or during the Captivity. The fact that the practice of wearing the *tephillin* is not found among the

FIG. V.

Samaritan Jews furnishes a strong argument to show that it was unknown before their separation from the Jews of the South. The language employed by the Jews of the third century before Christ, in their Greek translation (Septuagint) of the passages, shows also that they interpreted the same figuratively. Finally, the word *tephillin* itself is a term of comparatively late (Aramaic)

coining. These and kindred reasons are advanced by rabbinical scholars of to-day to show that the use of the *tephillin* or phylacteries among the Jews does not go back much farther than a century before Christ. Such is the opinion of Prof. Emmanuel Benzinger of Berlin, and of Dr. Kennedy of Edinburgh University. The latter, touching the question whether Christ followed the practice of the Pharisees of His time in the matter of wearing the phylacteries, writes: "Neither our Lord nor His disciples followed in this respect the lead of the Pharisees." He comes to this conclusion from an examination of the prevailing custom among those Jews of our Lord's time who were not distinctly Pharisees, such as the Sadducees and others. The Talmud as well as the Targums, to which the testimony of Josephus may also be referred, maintain of course the Mosaic origin of the *tephillin* or phylacteries, but the numerous anachronisms contained in these sources amply discredit the historical trustworthiness of their statements on such topics.

It is not necessary, however, to assume that the introduction of the phylacteries is due to mere superstition; they probably resulted from the same extravagant zeal for the letter of the Law which we find among religious people elsewhere. Our Lord's censure of the Pharisees on account of their "broad phylacteries" must be understood to refer to the ostentatious breadth of the straps by which the phylacteries were fastened to the head and arm.[1]

1830 ON THE MEDALS OF THE IMMACULATE CONCEPTION.

Qu. Nearly all the medals bearing the image of the Immaculate Conception and the inscription "O Mary conceived without sin—pray for us" have the number 1830 at the foot of the image. What is the significance of this number? It certainly does not refer to the year when the dogma was promulgated, or to any conspicuous date connected with the origin of the devotion in the Church, as I glean from a survey of the history of the dogma recounted in the *Petits Bollandistes*.

Resp. Although the year 1830 does not mark any canonical act promulgating the devotion in honor of the Immaculate Conception, it marks the *origin of the medals* struck in honor of the de-

[1] Cf. Hasting's *Dictionary of the Bible*, art. "Frontlets;" *Encyclopædia Biblica*, art. "Phylacteries;" J. Spencer, *De legibus Judaeorum*, etc.

votion, as they are authorized and worn by Catholics at present. It was a young postulant, Catharine Labouré, of the community of the Sisters of Charity at Châtillon (France), who first suggested this medal. She had had, whilst in a devout trance, an apparition of Our Blessed Lady, which caused her to communicate to her spiritual director the idea of having a medal made in honor of the Immaculate Conception, for the purpose of spreading the devotion. The priest, P. Jean Marie Aladel, a Vincentian, spoke of the matter to the Archbishop of Paris, who received the suggestion with favor. Some time later the medal was made, and the year when the apparition occurred was inscribed on it. This medal remains the pattern for those commonly worn to-day.

A TYPE OF THE JAPANESE UNIVERSITY STUDENT.

By the REV. CLAUDIUS FERRAND, Missionary Apostolic, Director of the Catholic Geshikuya, in Tokio, Japan.

Takayama Jiro is a perfect type of the Japanese student. Endowed with a remarkable intelligence, of an alert and penetrating mind, and naturally inquisitive, he possesses also a sentimental imagination full of poetry and a prodigious memory. One looks in vain, however, for independence of thought in this young student. His views are nearly always those commonly current, or at least those of his immediate circle. He has a love for knowledge, but it is an interested love,—for the sole aim of his work, admirably persistent, is the diploma which he expects to receive and the position which this diploma will make possible for him. He sees no further than the results of the coming examination. He reads scarcely any book beyond the requirements of his class. He is unable to write a thesis which would be the result of personal reflection. Hence while he works faithfully, he profits little, because his work is of a superficial and routine character, without method. And *Takayama* is only one of that dull, common-place class, known as the Japanese student: a class, the members of which seem to be made in one mould, rarely producing exceptional men, and more rarely still "savants."

The soul of Jiro is a living riddle, an impenetrable mystery, the solution of which becomes more elusive the more it is sought

after. There is a little of everything in this soul,—the attractive charm of the child, and the native rudeness of the savage; the fidelity of a knight of the Middle Ages, and the proverbial slipperiness of the Oriental; the enthusiasm of the ardent French nature, and the indifference characteristic of the Arabic fatalist. A ridiculous vanity is united in Takayama Jiro to an amiable condescension and polite manners. Malice and cruelty go hand in hand with goodness and mercy. These traits, at first sight mutually exclusive, make on the whole an harmonious combination in the soul of Jiro. There is on the one hand a remarkable facility for the imitation and adaptation of foreign customs and manners, while on the other there is a complete lack of the spirit of invention and initiative. An instinctive, unswerving purpose to acquire learning, an unquenchable thirst for knowledge, and a love for his masters,—this is one side of the medal; but turn it over, and you find no continuity of ideas, no constancy of purpose, a character which follows every imaginable and unreasonable whim. Jiro loves nature as the son loves his mother; a beautiful moonlight, a fruit tree in blossom, a murmuring cascade tumbling from rock to rock, a snowfall,—all charm him, and, were the Japanese eyes supplied with the lachrymal glands of the European, would make him weep with emotion. He loves his country, but his patriotism is extreme and narrow, in fact, more like petty pride. He loves his Emperor, but here too his devotion runs riot. In fine, Jiro loves himself first, and it is doubtless *himself* he loves in his Emperor and in his country.

But, if the soul of Jiro is an impenetrable mystery, it is nevertheless a very interesting object of study. Two desirable qualities endear him to his instructors,—a remarkable docility, which renders his impressionable soul as wax under the influence and direction of his guides, and a very deep and sincere respect for the master to whom he entrusts himself and who has gained his confidence.

Now, what have we to say of the religion of Takayama Jiro? He has none, and can have none, for his position as a student is inconsistent with religion. Still it must be said that he is naturally very religious, and would have made an ideal Christian, if from his infancy he had received the influence of faith and a Catholic

education. But, alas! the schools in Japan are such as to destroy from the beginning whatever religious instincts nature has implanted in the students. The professors have no conscience and less faith. Enthroned in their chairs, full of pride, unerring in their self-sufficiency, they are eager, though doubtless honorably so, to mould a student's soul anew and turn his mind into paths that are, as a matter of fact, pitfalls. The education imparted is officially atheistic and admittedly anti-Christian. The student is informed that religion is good enough for small minds, for the ignorant, and for old women, but that a Japanese student should not devote his thoughts to such senseless trifles. He is taught that God is an hypothesis, forever overthrown by modern science; that the dogmas of religion are worn-out superstitions which only impede and interfere with the march of the world's true progress. He is told finally that the Japanese ought to show his devotion and worship only to his Emperor, his country, and science. And Jiro has believed all this. He has believed it because it has been told him, and because those who so told him were his recognized teachers. So every day he has drunk deeply from the poisoned wells of atheism and materialism, and his poor misguided young soul is therefore still seated in darkness and in the shadow of death.

Takayama Jiro wishes to become a great man. He worships fortune and fame, and at the same time he no more doubts of his future success than of his own natural endowments and talents, as he has pictured them to himself. The most difficult positions in life he regards as the most easily attained. Nothing more natural, nothing more simple, than that one day he shall become a deputy, or a prefect, a consul, or a member of the ministry. Doubtless, it is under the influence of these strong illusions of his fertile and self-satisfied imagination that he persistently puts forth his remarkable bursts of energy. To attain the object of his dreams, he willingly allows his health to become enfeebled by imprudent and excessive work. To meet his expenses, he will drive a small carriage at night through the streets of Tokio, anxiously awaiting the hire of a hurried traveller, or even to a very late hour he will distribute commercial advertising or newspaper "extras." And what gives the final charm to his character is that when later, after his persevering labor, his dreamland castles have vanished

in the stern reality of life, he never becomes disheartened, nor is he surprised. If he cannot be a cabinet officer, or a prefect, he will be satisfied to become a comedian in the theatre, or a simple clerk in the bank, and the change brings no loss to his customary gayety and high spirits.

So I love Takayama Jiro. I love him, such as he is, with his charming defects and his striking traits of character; and, as I gaze upon him, I cannot refrain from asking myself what will he be at that future day when Christ and His Church shall have succeeded in forming his soul, in directing his mind, and enlightening his heart.

The appreciation given above has been prepared for the REVIEW from a small pamphlet recently translated by the Propagation of the Faith Academia of St. John's Ecclesiastical Seminary, in Boston.

The writer of the pamphlet, the Rev. Claudius Ferrand, M.Ap., has had some remarkable success with students in Tokio. This city, the capital of the Japanese Empire, has a population of nearly 1,800,000 inhabitants, and is the seat of many institutions of learning, which are attended by about 50,000 young students.

These young men live in dormitories conducted for profit only, by private individuals, and called *Geshikuyas*. Father Ferrand, with help received from France, started a Catholic Geshikuya three years ago, and as a result of his influence, sixty-two students have been baptized, while one hundred and twenty-five applications for admission to the house have been refused for lack of accommodation. He has recently visited France and Canada, passing through New York and Boston on his way back from France, and has secured funds to erect a second Geshikuya, his hopes being ultimately to cover the university cities and towns in Japan and to reach the masses of the people through the present generation of students.

PRAYERS AND BLESSINGS AT REQUIEM MASS.

Qu. 1. Are the prayers, ordered to be said after Low Mass, omitted when you say a *Requiem Mass*, followed by the blessing of the body, or must you say these prayers and then bless the body?

2. The general rule is that there shall be no blessing at a Requiem Mass. Wapelhorst (page 158, art. VII, § 94) mentions what is to be

omitted in a Solemn Requiem Mass, but he does not include in these omissions the prayer "Per intercessionem," which is otherwise said while putting incense into the censer, immediately before the *Lavabo*. He then states (page 160): "Reliqua hic non expressa perficiuntur ut in aliis Missis." Are we to understand from this that the incense is to be blessed and the prayer "Per intercessionem," etc., must be said?

I sincerely hope you will find a place in the REVIEW to answer these questions, as they have been frequently discussed by priests, some of whom follow one practice whilst others hold to the opposite. I have been unable to find anything positive on these two points.

SACERDOS.

Resp. 1. (*a*) "Preces istae debent dici post *quamcumque* Missam privatam, seu sine cantu celebratam; etiamsi dicatur de *Requiem*."[1]

(*b*) "Preces istae dici debent *immediate* post ultimum evangelium, et *nunquam* licet aliam functionem quamcumque ex. gr. distributionem S. Communionis, Benedictionem SS. Sacramenti, *etc.*, aut alias preces quascumque interponere ultimum evangelium inter et preces praedictas."[2]

There are several Decrees of the S. R. C.—November 23, 1887, n. 3682, and June 23, 1893, n. 3805—in confirmation of the above.

2. As to the Offertory in a Requiem Mass, the rubrics prescribe that the *oblata* be incensed in the same manner as at ordinary Solemn Masses. After having given the ceremonies of the incensation at a Solemn Mass, the *Missale* (Titulus XIII of the *Ritus Celebrandi Missam*), referring to Requiem Masses, says: "Oblata et Altare incensantur ut supra;" which means that the prayer "Per intercessionem" and the blessing of incense are observed in the same manner as in Solemn Masses ordinarily.

Van der Stappen[3] says, speaking of the ceremonies of a Solemn Requiem: "Incenso benedicto, thurificationem oblatorum et Altaris facit ritu usitato."

[1] Van der Stappen: *Sacra Liturgia*, Vol. III, Quaest. 324, R. 1°.
[2] *Ibidem*, R. 2°.
[3] *Ibidem*, Quaest. 307, ad 7.

"ALLELUIA" AND "LAUS TIBI DOMINE" AT COMPLINE.

Qu. Should the *Alleluia* or *Laus tibi Domine rex aeternae gloriae* be said at Compline after the introduction *Converte nos* and *Deus in adjutorium?*

In the *Rubricae Generales Breviarii*, Tit. XIII, n. 7, we read *Pater noster, Ave Maria, Credo, Dominus labia*, etc., which indicates that the *Alleluia* or *Laus tibi*, etc., should be said as it is found at Matins of Sunday. Tit. XIV, XV, and XVII have the same wording —*Deus in adjutorium*, etc. Tit. XIV refers to Lauds, and in the Breviary we find the *Alleluia* and *Laus tibi*, etc., noted. Tit. XV treats of Prime and Tit. XVII treats of Vespers, and although at Prime and Vespers of Sunday the Breviary has not the full form, yet the *editio typica* refers to the form found at Lauds. Tit. XVI, treating of Tierce, Sext, and None, says merely *Pater noster, Ave Maria, Deus in adjutorium*, without adding the *etc.* Yet when we go to the *editio typica* we are told that the form found at Lauds should be said. Tit. XVIII treats of Compline, and the rubric is the same as that for Tierce, Sext, and None, *i. e.*, the *etc.* is omitted, yet in the *editio typica* we are not referred to the beginning of Lauds, as at Tierce, Sext, and None. For this reason the doubt comes to me, whether it should be said, as neither the rubric nor the reference of the *editio typica* indicates that it should be said.

Resp. The *Alleluia* or *Laus tibi, etc.*, must be said at Compline: "Utrum in completorio post *Deus in adjutorium meum, etc.*, addi debet *Alleluia*, vel suo tempore *Laus tibi Domine*, sicuti in ceteris horis canonicis peragitur.—RESP. *Affirmative.*" [S. R. C., March 5, 1870, n. 3213–5445 ad III. *Olomucen.*]

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Science and Sophistry.—Prof. Frederic Blass, of Halle, contributes to the *Expository Times*[1] an article entitled "Science and Sophistry." His object in writing is to show that inroads into the realm of faith are not undertaken by true science, but by what he calls sophistry. Science is almost equivalent to knowledge, sophistry strives after its semblance; science is lasting, sophistry is transient; science is mostly tedious, sophistry is sometimes exciting. And what is worst of all, sophistry readily passes beyond the bounds of its province. "Not long ago, in a Congress of Naturalists, a chemist spoke to the effect that there is no God." Is that a question of chemistry? "Or an Assyriologist speaks before a great assemblage of ladies and gentlemen" at first about the wild ox which appears represented in Assyrian monuments, and then about the thesis that the people of Israel received no revelation from God. Is this, too, Assyriology? Professor Blass goes on applying his observations,—first, to the so-called Science of Religion; secondly, to Assyriology in its relation to the Old Testament; thirdly, to recent New Testament investigations.

1. Sophistical Science of Religion.—"Every man has a soul. . . . Everywhere men recognize the soul as the most imperishable essence of the man, and they feel that the departed must be living in a higher form of existence." Thus far we deal with facts; now sophistry begins. "Animism has been the ground-form of religion among all peoples, and out of it all religions have been evolved." The thesis does not hold with regard to the Greeks, and the Romans, and the Teutons. This cannot disturb our sophists. Nor does it hold with regard to the Israelites. But here they attempt a proof. They point to the remains of an earlier faith driven out by the worship of Jehovah.

[1] October, 1904, pp. 8 ff.

When an Israelite died, his relatives tore their clothes. Why? To pay divine honor to the dead, says one; so here we have animism; to declare themselves slaves of the departed, says another, seeing that slaves wore tattered garments; to make themselves unrecognizable, says a third, through fear of the ghost. These answers are considered high wisdom nowadays. In reality, they are on the same level with the inference that in former times there existed men with tails. Why? Because in some bog a prehistoric boat has been discovered with a hole in the rower's seat. The boat may be a fact, and the hole may be a fact, but the inference is sheer nonsense. *Naviget Anticyram* is the advice Professor Blass gives to such a sophist; "go to Anticyra," the home of hellebore. For hellebore is a remedy for black gall, and black gall is the root of mental disturbances.

Dr. Jean du Buy, Docent in Comparative Religion in Clark University, has written an article entitled "Stages in Religious Development."[2] The writer places five great religions side by side, and asks what is their central idea. The religions are Mohammedanism, Confucianism, Christianity, Buddhism, and Vedantism. Dr. du Buy considers them as five stages of religious development. Mohammedanism, being wholly theological and scarcely moral, expresses the mind of the child; Confucianism, being mainly moral and almost wholly occupied with this world, expresses the mind of the boy; Christianity, being both moral and religious, expresses the mind of the youth; Buddhism, being ethical and scientific, expresses the mind of the mature man; finally, the Vedanta philosophy, being metaphysical and mystical, expresses the mind of the aged. It is not Dr. du Buy's intention to make men pass through a series of conversions; he simply means that in childhood we should learn the things characteristic of Mohammedanism; in boyhood the things which Confucius made supreme, etc. The writer never suspects that his theory is self-destructive; he does not realize that a removal of all the points in which the five great religions are contradictory will destroy those religions themselves. Instead of the five religions we shall have five phantoms, a progeny of Mr. du Buy's fancy.

[2] *The American Journal of Religious Psychology and Education;* first number.

There is a rather luxuriant growth of recent literature on Buddha and Buddhism. Prof. A. S. Geden,[3] Dr. Paul Carus,[4] Rhys Davids,[5] Henry Clark Warren,[6] Oldenberg,[7] Dr. J. Takakusu,[8] Mr. Spence Hardy,[9] Mr. Albert J. Edmunds,[10] Rev. Samuel Langdon,[11] Mr. Ernest Bowden,[12] and Henry S. Olcott,[13] are the more prominent writers who have contributed to this department of literature. Those who take their literature in the form of fiction will find Langdon's *Appeal to the Serpent* and Dr. Carus's *Karma* to their taste. The last-named book has become quite a literary curiosity. After its first publication, it was translated into German and other languages. Count Leo Tolstoy fell in with it, and rendered it into Russian. The story began to be considered as Tolstoy's own, and was translated from the Russian into other languages. Tolstoy contradicted the report in spite of his wish that it might be true. Meanwhile, Professor Büchner again translated the story from the English, and published it in *Ethische Kultur* under the title "An Indian Tale, from the English of the P. C." In English, P. C. stood for Paul Carus; did Professor Büchner take it to mean Pali Codex, Pundit Collection, or Publication Company? Finally, *The International*, which is said to have its office in the same block of buildings as the Open Court Publishing Company, printed in its columns a re-translation of the story from some European language. Whatever may be said of this occurrence, it speaks well for the interest of Paul Carus's story. And it must be kept in mind that not all Buddhistic literature has awakened the same interest. It is true that Olcott's *Buddhist Catechism* has

[3] Studies in Eastern Religions; Kelly.

[4] The Gospel of Buddha; Chicago, Open Court Publishing Company. Buddhism and Its Christian Critics, *ibid.* Karma, a Story of Buddhist Ethics, *ibid.*

[5] Buddhist India; Unwin.

[6] Buddhism in Translations; Harvard Oriental Series; Ginn and Company.

[7] Buddha: His Life, His Doctrine, His Order; Williams and Norgate. Ancient India; Open Court Publication.

[8] Translation of I-Tsing's Record of the Buddhist Religion; Clarendon Press.

[9] Legends and Theories of the Buddhists; Frederick Norgate.

[10] Hymns of Faith; Open Court.

[11] The Appeal to the Serpent, a Story of Ceylon in the Fourth Century A. D.; Religious Tract Society.

[12] The Imitation of Buddha; Methuen.

[13] The Buddhist Catechism; Theos. Publishing Company.

reached its thirty-sixth edition; but then every reader will wonder why the book is called a Catechism.

We do not mean to say that all the books enumerated as belonging to recent Buddhist literature have been published during the course of the present or the past year. Nor do we maintain this of the following list of works bearing on the religions of Greece and Rome. At the same time, no student of comparative religion can do without any of the said publications, if he wishes to keep pace with the times.—Jane Ellen Harrison, of Newnham College, Cambridge, begins long before the days of Olympus, and finds the highest reach of Greek religion in the Orphic mysteries. The Olympus of Homer is to her more an advance in culture than in religion.[14]—Professor William Ridgeway, of Cambridge, claims that his study of ancient Greek religion is the very first attempt that has been made to bring its archæological and its literary evidence together and test the one by the other.[15] He finds that the Mycenæan artists were not Achæans but Pelasgians; that the religion of Homer is more modern than the Mycenæan, and that it is more aristocratic. Homer does not describe the religion of Greece in any age; but the religion of a select few of the cultured people of Greece.—Lewis Richard Farnell is still considered the classical authority on the classical religion of Greece.[16] He describes the worship of the great Greek gods and goddesses from the earliest historical times to the latest. The Greeks of historical times conceive their deities to live and love in the likeness of mortal men.—Lewis Campbell has given us an old-fashioned and dry book on the religion of Greece.[17] Turning his back upon the shovel, he tries to describe his subject as it is found in Greek Literature. He does not check or interpret his evidence by the testimony of the monuments, and therefore he writes, at best, but History with a capital letter.—Professor Jevons has edited an anonymous work on Greek religion, a book of which no author needs to be ashamed.[18]

[14] Prolegomena to the Study of Greek Religion, Cambridge, 1903, University Press.

[15] The Early Age of Greece, Cambridge, 1901, University Press.

[16] The Cults of the Greek States, Oxford, 1896, Clarendon Press.

[17] Religion in Greek Literature. A Sketch in Outline. London, 1898, Longmans.

[18] The Makers of Hellas, by E. E. G. Griffin, 1903.

It is a pity that the work is anonymous, for anonymous books rarely succeed. The writer claims to furnish a critical inquiry into the philosophy and religion of ancient Greece, and he does his work well.—Mr. George St. Clair challenges every attempt ever made to explain the mythology of Greece and Rome, and he offers an explanation of his own.[19] He does not take the myths literally; nor does he believe in the human explanation of Euhemerus, nor again in the explanation identifying the myths with the phenomena of the natural world, nor in Andrew Lang's folklore theory. Mr. St. Clair believes that Greek and Roman mythology was based upon astronomy and the calendar. The signs of the zodiac, the planets, the Pleiades, and the stars generally are in it. Will Mr. St. Clair win? He has doughty opponents, but they in their turn have had to overcome equally brave and learned adversaries.—Mr. Warde Fowler is one of the foremost English writers on the religion of ancient Rome. The work which must be noticed here belongs to Macmillan's Handbooks of Archæology and Antiquities.[20] The title is modest, but the book is probably the best with which to begin the study of Comparative Religion.—Dr. Oakesmith champions the cause of Plutarch.[21] He does not believe that Plutarch ever treated Christianity badly, and Christianity had no business to set up its own brilliant light alongside the weaker luminary. Plutarch never knew anything of Christianity, and he could not have been wiser or more moderate if he had made its acquaintance. In this contention Dr. Oakesmith is at variance with every student who bears no grudge against Christianity.—The second and third of Professor Hardie's "Lectures on Classical Subjects" regard the study of religion. They are entitled "The Beliefs of the Greeks and Romans Concerning a Life after Death," and "The Supernatural in Ancient Poetry and Story."[22] Even in these two lectures Professor Hardie's criticism is literary rather than religious. He

[19] Myths of Greece Explained and Dated. An Embalmed History from Uranus to Perseus, including the Eleusinian Mysteries and the Olympic Games. London, 1901, Williams & Norgate.

[20] The Roman Festivals of the Period of the Republic.

[21] The Religion of Plutarch. A Pagan Creed of Apostolic Times. London, 1902, Longmans.

[22] Macmillan, 1903.

furnishes us extremely pleasant reading throughout his volumes, and this is the main object of his works.—E. M. Berens[23] and K. P. Harrington[24] have given us schoolbooks rather than literary works; both handle mythology rather than religion; but both have written most useful works.

The following are works of a more general character: C. P. Tiele's two works concerning the history of religion have been translated into German, the one by G. Gehrich[25] and the other by F. W. T. Weber.[26] Each section of the latter work contains copious biographical references brought up to date. In the chapter concerning the religion of the western Semites the religion of Israel is considered fully in accord with the latest critical principles.—W. Bousset endeavors to investigate the essence of religion in its history.[27] "Prophets and Prophetic Religions," "Legal Religions, Jewry, etc.," "The Essence of Christianity," "The Future of Christianity" are chapters worthy of the reader's special notice.—F. R. Tennant considers the Biblical narrative, its explanation and literary criticism, its parallels, its psychological origin; the doctrine of Judaism, of the Rabbinic literature, of the Jewish Pseudepigrapha, of St. Paul, and of the Church before the time of St. Augustine.[28]—F. Ziller[29] and G. Fulliquet[30] have published special studies on the miracles of the Bible. We need not say that they find the concept of the miracle in full accord with the phase of religious thought prevalent at each corresponding period of time.—J. H. Ziese has published a work similar to

[23] The Myths and Legends of Ancient Greece and Rome; Blackie.

[24] Greek and Roman Mythology; American School and College Text-Book Agency.

[25] Grundzüge der Religionswissenschaft. Eine kurzgefasste Einführung in das Studium der Religion und ihrer Geschichte; Tübingen, 1904, Mohr.

[26] Kompendium der Religionsgeschichte, durchgesehen und umgearbeitet von N. Söderblom; Breslau, 1903, Biller.

[27] Das Wesen der Religion dargestellt in ihrer Geschichte; Halle, 1903, Gebauer-Schwetschke.

[28] The Sources of the Doctrines of the Fall and Original Sin; Cambridge, 1903, University Press.

[29] Die biblischen Wunder in ihrer Beziehung zu den biblischen Welt- und Gottesvorstellungen; Sammlungen gemeinverständlicher Vorträge 37, 38; Tübingen, 1904, Mohr.

[30] Le Miracle dans la Bible; Paris, 1904, Fischbacher.

the two last named.[31] The author does not consider miracles to be random manifestations of divine omnipotence; they rather serve the restoration of the world's order disturbed by sin. Consequently, they agree with the condition of historic development which happens to prevail at the time of their occurrence.—C. G. Montefiore contributes an article to the *Jewish Quarterly Review*[32] entitled "Rabbinic Conceptions of Repentance." Hellenism and the New Testament, the author tells us, have no concept of their own concerning repentance. The Rabbinic concept rests therefore on the Old Testament; it is a development of the latter, and, at the same time, a harmony between the priestly and the prophetic view of repentance.—It may not be out of place to mention here T. Reinach's history of Israel, brought down to our own times.[33] —S. J. Curtiss has published two interesting studies on Israelitish religion. The one contains an introduction by W. W. Count Baudissin, and endeavors to find traces of primitive Israelitish religion in the popular usages of our own times.[34] The second of Mr. Curtiss' studies was published in the *Expositor*,[35] and is entitled "Some Religious Usages of the Dhiâb and Ruala Arabs and their Old Testament Parallels." Monolatry, descent from the national deity, warlike character of the national god, sacrifice, place of worship, identification of sin with ritual blunders, sacrifice of the firstling, spring-tide sacrifice, etc., are some of the topics discussed by Mr. Curtiss.—W. Deans contributes to the *Expository Times*[36] a note on "Tree-Worship and Similar Practices in China." He connects this with an article which had appeared in the same periodical for June, 1903, and which was entitled "Traces of Tree-Worship in the Old Testament."

2. Assyriology and the Old Testament.—Professor Blass, in the article quoted above, next goes on to point out some of the soph-

[31] Die Gesetz- und Ordnungsgemässheit der biblischen Wunder, universalgeschichtlich begründet; Schleswig, 1903, Ibbeken.

[32] Vol. xvi, pp. 209–257.

[33] Histoire des Israélites depuis la ruine de leur indépendence nationale jusqu'à nos jours; 3 ed.; Paris, 1903, Hachette.

[34] Ursemitische Religion im Volksleben des heutigen Orients; Leipzig, 1903, Hinrichs.

[35] Vol. ix, pp. 275–285.

[36] Vol. xv, p. 384.

isms based on pretended parallels between Assyrian documents and the writings of the Old Testament. They are often suggested by a dash rather than clearly expressed. "An Oriental physician who did not awaken the dead would be no physician." Then a dash, for thought. Hence the awakenings of the dead in the Old and New Testaments? Again, "there are constant signs, and wonders, continued revelation of the Deity, chiefly in dreams." Suggestion: The Scriptural signs, and wonders, and dreams are as unreliable as the Babylonian. Once more, "in Babel the gods eat, drink, and eventually also go to rest." Suggestion: The same is true of Jehovah, according to the Bible. Professor Blass here points out the great contrast between Jehovah and the gods of Babel; but our sophist Assyriologists take good care not to notice the differences. Finally, it is said that the condition of woman in Babylon was far superior to that in Israel. And what about the fact, asks Professor Blass, that "every Babylonian woman of rank was by religious motives obliged once in her life to commit adultery with a stranger?" The sophist Assyriologist omits this, as a matter of course; he omits also the beautiful passage concerning woman, which occurs in the Proverbs of Solomon.—Mr. R. Campbell Thompson, of the British Museum, has published the second volume of his work on "The Devils and Evil Spirits of Babylonia."[37] In the Assyrian tablets, as presented by the author, the magic is explicit and unmistakable; in the Hebrew books, it is said to be implicit but undeniable. Mr. Thompson develops his theory of the charm common to Babel and Bible in various ways. The careful reader will detect the sophism without difficulty.—It may be of interest here to notice that Dr. von Oefele has had to issue a second edition of his paper on Assyrian medicine.[38]—Dr. Alfred Jeremias has published a most interesting summary of recent Oriental research and its relation to the Old Testament.[39] The author considers David and Samuel, Moses, Jacob, and Abraham as historical persons, and in this he differs widely from our present-day critics. At the same time he believes that the Biblical narratives of the Creation, the

[37] Luzac.

[38] Der alte Orient; iv, p. 2.

[39] Das Alte Testament im Lichte des alten Orients. Leipzig, 1904, Hinrichs

Fall, and the Flood are but local variations of ancient Babylonian legends, and these latter he derives from astral myths. Few will be prepared to assent to all the theories of Dr. Jeremias. However, he has taken Wellhausen on his own ground, and has fairly routed him. "If Hebrew tradition were possible," said Wellhausen;[40] "it would be folly to prefer another possibility." Dr. Jeremias maintains that Hebrew tradition is possible.—Similar publications may be found in the list of Babel-Bibel Literature, published in our November number.[41]

3. Assyriology and the New Testament.—What influence can Assyriology have exerted on the New Testament? Appearances are unfavorable to the existence of such an influence; but what are appearances if they conflict with scientific sophistry? In the third edition of Schrader's "Cuneiform Inscriptions and the Old Testament," Christ's Divine Sonship, His struggle with the devil and with antichrist, His death, His three days in the grave, His descent into hell, His Resurrection, and His Ascension to heaven are subjects that are one and all referred to Babylonian originals. We read of "the apotheosis of the slain Master," and of his identity with the Babylonian Marduk as well as with the Greek Apollo. Professor Blass deems such a reasoner *tribus Anticyris caput insanabile*, "a fellow who cannot be purged with the harvests of three Anticyras." At the same time, he points out numberless contrasts between the would-be parallels, and shows the fallacy of the sophisms by building up similar theories on grounds rejected by the modern critics themselves. But one may as well blow against the wind as reason against a sophistical fad. Being unreasonable, it will not be subjected to reason.

[40] Composition des Hexateuchs, p. 346.

[41] Pp. 510 ff.

Criticisms and Notes.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS, ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Tomus III: De Virtute Justitiae et de Variis Statuum Obligationibus. Auctore Ad. Tanquerey, S.S. Typis Soc. S. Joannis Evang., Desclée, Lefebvre et Soc.: Tornaci; Parisiis: Letouzey et Ané. 1904. Pp. 547 et 32.

On the appearance of the first volume of P. Tanquerey's Moral Theology, it became evident that a text-book was being supplied which answers the demands of modern methods and inquiry. The student has Ballerini (Palmieri) as a repertory of theological opinions, and Elbel (Bierbaum) as a help to practical analysis of cases of conscience—two authors who occupy a unique position in their respective fields, although they in no way supply the place of text-books for the class. But of these we have any number. Lehmkuhl has approved himself in general as the most thorough, inasmuch as he does not evade any practical issue. Then comes Aertnys, a careful and brief elaborator of the Alphonsian traditions; Génicot, succinct and modern but less analytical than Lehmkuhl or Gury; Kenrick, broad, scholarly, and American of the last generation; Vives, devout and synoptical; Melata, more synoptical; finally two texts more or less popular because of the affiliations of their authors who wrote for American students,—Sabetti (Barrett) and Konings (Putzer). Aside of these might be mentioned others having a somewhat local coloring, such as the excellent *Cursus Mechliniensis*, or such as touch only partially the wide field of general pastoral theology, in which Father Slater promises to excel by his practical methods.

Having in mind these and similar books which fall within the same lines, and asking ourselves how far they answer the needs of our students in the seminary, and of the young priest on the mission who still requires practical guidance in gathering the fruits of a first experience, we are forced to confess that no one book fulfils the expectations of a teacher who looks the practical issues of the day straight in the face. When Father Sabetti wrote his first edition of Gury, he sought, besides furnishing a text for general use, to supply answers to certain questions raised in the progressive development of social moral conditions in America. When P. Konings, remembering that Gury

had borrowed his chief material and method from St. Alphonsus, furnished a collateral edition of that same Gury, with certain theological diversions which proved that the Jesuits were not the only interpreters of St. Alphonsus, though the latter had freely owned his indebtedness to an old Jesuit teacher, P. Busenbaum, the student had a new choice; and Kenrick was being forgotten on both sides. Both Sabetti and Konings were good, but for more than ten years past no new editions appeared which really took account of the recent literature or phases of thought or the fresh social difficulties which men discussed on all sides. The new editions which were printed within that time were mere bookselling efforts, with no other new feature than the addition of the latest decrees of the Roman Congregations inserted in the text or in the margin. In this respect, these books were satisfactory enough, and indeed they were the best that we dared to look for, though not the best that an observant teacher of theology, who wished his students to be well equipped for practical work, might desire.

No doubt in its fundamental structure a science like that of Moral Theology, if we may call it a science properly speaking, does not afford a variable aspect. It deals with principles, and these must be systematically, that is logically, grouped. But in the application of these principles to concrete circumstances there is a large margin for constant improvement by way of change in two directions; *first*, the old things that have passed away, and the terms that have lost their meaning, and the hypotheses that have become facts, and the facts that have become fables, are to be eliminated, instead of being repeated and reprinted with the "ancient" authority-labels; *secondly*, the new conditions, new terms, new methods of exposition are to be utilized instead of being treated with suspicion because they are nominally untraditional.

The moral theologian's efficiency as a teacher lies precisely in this that he can recognize and seize upon what is the eternal element of truth, of principle, of law, and discriminate between that which is of permanent value and that which is accidental in the applied experience of the past.

Now, we hold that P. Tanquerey possesses this faculty of discrimination, and it has enabled him to give us a new and practical textbook of Moral Theology which actually improves upon those we have just mentioned, valuable as these have proved themselves in the past. Every page attests the sound judgment of the author in excluding things which are so evidently of a forgotten day that their burdening

the memory of the student can have no use whatever. In truth the author might have gone further in this direction without injury to the integrity of his important matter.

Not only does he ignore in a large measure the traditional scientific truck which was used to carry all manner of embarrassing distinctions that add nothing to the actual insight into man's moral obligations, but were a mere product of the schools intended as a dicipline in dialectics now supplied by other methods of study; but he takes note of the real things and sources of information opened to the present day inquirer in the ethical and religious field. His references are to the works found in the modern library, just as the difficulties proposed for solution are those which the man of affairs meets in the everyday walks of life.

Thus, taking the present volume as a sample of Father Tanquerey's method, he begins his chapter *De Justitia*, after the customary division of topics and the definition of terms, with the statement of man's claims of various rights touching the possession, first of things of the mind and body, next of fortune acquired. Thence he leaps at once into the actual question of *Socialism*, its principles, causes, evolution, and *modern forms*. When one reads the headings "*Hodierni socialismi* historica evolutio," and "*Hodierni socialismi* praecipuae formae," the mind is at once alert to an appreciation of the thesis which immediately follows, explaining and demonstrating the Catholic view of proprietary right. And when, further on, the opposing arguments of the Collectivists in the social camp are answered and supplemented by *media ad socialismum praecavendum*, the student feels a sense of satisfaction in knowing where he has put his best energies, besides listening to the discontented utterances of his people and its censors, and delivering judgments in the confessional. The literature to which the author refers is in all cases quite exhaustive and renders the student familiar with names and opinions of writers whom he must in one form or other face in his contact with secular institutions as a defender of Catholic faith and morals.

We have dwelt upon our author's general method more than upon the expression of his theological opinions, regarding which critics are expected to differ; but we have not found in our survey of his teaching any solution that does not commend itself as moderate and practicable in view of existing conditions. And touching the last-mentioned feature we wish to direct attention in particular to the *Supplement* which accompanies the volume under review. It deals with the muni-

cipal law, both in the United States and in England, as related to the various subjects involving individual and corporate rights. Thus the student is informed as to the limits of ownership, the obligations of contracts, the privileges of union; these being treated under such headings as the copyright law, patent-right, corporations, prescription and limitation of actions, contracts of sale, last wills and testaments, the law of descent. In like manner the basal laws determining the relations of parent and child, guardian and ward, husband and wife, are explained in lucid and at the same time technical language, which gives the reader a rational insight into the construction of Federal and State law upon which he may justly estimate the probable vindication of the rights of conscience.

Another volume treating of Fundamental Moral Theology, and comprising *de ultimo fine, actibus humanis, legibus, peccatis, virtutibus, praeceptis*, which is promised to appear during the course of the next year, will complete the work.

HERBERT SPENCER. An Estimate and Review by Josiah Royce. New York: Fox, Duffield & Co. 1904. Pp. 234. Price, $1.25.

However widely the Catholic student must dissent from the Spencerian philosophy, he cannot ignore it, nor is he disposed to do so. "The synthetic philosophy," as its builder called it, has a prominent place in the museum of human systems, and no cultured mind will care to pass it by unscrutinized. Since Mr. Spencer's posthumous *Autobiography* has been given to the world one is enabled to view his philosophy in the light of his personality, so that what with the aid of his preceding works and of this final self-revelation, one would seem to be adequately provided with all the data needed to form a correct estimate both of the man and of his system. Nevertheless, such was the uniqueness of his individuality, such the magnitude and complexity of his synthesis, that most students may find both more intelligible when reflected through the mind of so competent a judge and so luminous a writer as Professor Royce. An aid of this sort is the little volume at hand. This much it is and more. The reader whose work or interest calls for just a passing acquaintance with Spencer's speculation is provided here with what he wants.

The book contains three essays, and the average reader will do well to follow them in inverse order. The third paper brings together many personal reminiscences concerning Spencer. The writer, Mr. James Collier, had special facilities for acquaintance with his subject,

having been some nine or ten years Mr. Spencer's secretary and amanuensis. The portrait he has drawn is clear and life-like enough, and though in miniature is sufficiently detailed to serve the purpose of those who are not interested in studying the fuller picture painted by the author himself in his *Autobiography*.

The second essay is philosophical and critical, and as such has a distinct value, both because Spencer's theories on education have had and perhaps still have considerable influence on school teachers in this country, and because of the elements due to Professor Royce's judicious observations and criticisms. Not the least noteworthy of these latter elements is that which refers to Mr. Spencer's theory of the educational importance of the physical sciences. The passage, although lengthy, deserves quotation. The purpose of training a man, Professor Royce goes on to say, is this:

"We want to fit him to take a place as an individual in human society. Now an individual man needs not only a general knowledge of the laws of the physical world and of human nature, but an interest in and a power to coöperate with individual human beings. The limitation of any form of scientific training is that, however carefully it may be founded upon observation of facts, it terminates in a knowledge of general principles. Now general principles, as such, refer to the laws of things, and not to the individual truths. But in real life we have to deal with the individual man, with this friend or neighbor, with this personal duty, with this appreciation of this task, this human affection, this work of art, this relation to humanity or to God. Hence the place in human training which is occupied by whatever helps us not merely to understand psychology but to love our neighbor; not merely to comprehend sociological principles, but to be loyal to this community; not merely to be abstract critics of art but to enjoy this poem, or this song, to admire this hero, to estimate this personal character, to bear this personal burden, to endure his affliction, to be patient under this trial. Now one great purpose of the humanities in education is to open our eyes to truths which cannot be expressed in abstract form, but which can only be appreciated through a direct enjoyment of human life as it gets portrayed in history, in literature and in art."

But it was just this factor of education that Spencer was incapable from his very nature of assimilating. "A lover of humanity in the abstract, Spencer was peculiarly [though not of course wholly] destitute of any large power to appreciate individuals." Nor was the power which his nature did possess in this respect brought out by education.

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adequate measure,—all this was the result of the temperament which limited him to studies such as dealt mainly with generalities. This was why history which deals so largely with the individual was in such a vast range of its human interest a sealed book to him. It would be sad indeed if all other men could be reduced through any system of training to the same degrees of poverty in their appreciation of individuality." (Pp. 173–177.)

One of Spencer's most famous theories on moral education was that known as the "discipline of consequences." The child, he taught, should be trained not by external and arbitrary commands, counsels, or threats, but by contact with nature and his fellows and by his own needs, physical and social, intellectual and emotional (p. 146). Concerning this peculiar educational method Professor Royce makes the following sage comment. It is true that "there are certain things which we learn best through reflecting upon the consequences of our own deeds. The privilege of making our own blunders and of learning thereby is in respect of such matters very precious." Nevertheless,—

"there are other respects in which we learn best through imitation, obedience, and whatever else does not leave us to ourselves but wisely informs us with tendencies to action which we could never have invented if left to ourselves. In general, loyalty —the essence of orderly social morality—is in most of us, in case we attain to loyalty at all, the result rather of 'heteronomy' of the will, which can only later reach 'autonomy.' The young Spencer's cool obstinacy and quiet good nature are not the heritage of every child. And yet there are some leaders of men who, with other moral training than his, have attained after all to much loftier ideals than he ever knew. He avoided anarchism of all sorts. But the 'discipline of consequences' never made him exactly a hero or a saint. Let us honor him for what he was. But let us be glad that he was not a trainer of our children." (P. 183.)

The first of Professor Royce's essays, having to do with the basal concepts and formulæ of Spencer's philosophy, is more abstruse and technical, appealing as such mainly to the special student. The average reader will find parts of it not easy reading. The positive side, however, of this quality will doubtless commend the matter to those of robust mastication. They of fragile tooth may take it in proportionate fragments.

The generally luminous and graceful style in which these essays are written holds one to their reading. Hardly second to this in potency of attraction is the product of the typographer's taste and skill. There is just a superfluous "t" at page 97, where "neutral" for "neural" might trip the unwary.

CATALOG OF CHURCH MUSIC for the Diocese of Pittsburg, Pennsylvania. Pp. 52.

Since the issue of the Pontifical Encyclical directing the reform of church music throughout the Catholic world, one year ago, different diocesan commissions have set about the task of compiling catalogues containing approved material for church choirs, together with directions by which the injunctions of the Holy See might become effective in our churches as soon as possible. The Diocesan Commission of Cincinnati in America, and the zealous efforts of Archbishop Walsh, of Dublin, for the restoration of a pure church music had, it is true, like the Ratisbon Cecilia Society, anticipated the need of such help several years before the *Motu Proprio* was issued, but recent indications that the Medicean editions of the Gregorian chant admitted further correction on lines proposed by the Solesmes school, led to a fresh ordering and selection of the material which seemed most suitable for the divine service. The intelligent interest of competent judges was at once enlisted in different dioceses, and as a result we have already a number of catalogues of approved church music, among which may be mentioned those prepared for the Diocese of Salford in England, and the present one for the Diocese of Pittsburg.

Although it is possible that these lists prepared by Diocesan Commissions may receive additions or modifications when the official chant-books which are to serve as typical editions, together with the rules of the Roman Commission, have been published by the Holy See, the service rendered by such catalogues is not the less great, since it is both immediate and on consistent as well as conservative lines. In their selection the members of the Pittsburg Commission have followed the rule laid down by the Holy Father to admit such works of the Palestrina school and modern masters generally as are calculated to prompt devotion, are perfect in form, and appeal to that quality of taste which has been styled *Catholic*, because it is not limited to any class or national predeliction. To render their list of practical service, and thereby to induce the local organists and choir directors to cooperate more readily with the efforts of the diocesan authorities, the pieces numbered in the catalogue are marked so as to indicate their relative ease or difficulty of execution. This makes it possible for any leader to choose only such music as his choir is capable, after conscientious rehearsal, of performing in an acceptable manner. Besides, the material is appropriately grouped to prevent much needless search-

ing for topics. (1) Masses: unison with organ—two voices (soprano and alto), with organ—three voices (soprano, alto and bass; two tenors and bass, two sopranos and alto);—four voices, etc., (mixed, four male voices)—five voices; (2) Requiem Masses; (3) Graduals and Offertories; (4) Vespers; (5) Benediction Services; (6) Lent and Holy Week; (7) Hymn Books; (8) Books on Gregorian Chant, etc. The names of the composer and of the publisher, together with indications showing the musical character of each particular piece, complete a very useful manual of reference not only for organists and directors of choirs, but for anyone interested in the subject of Catholic liturgy and chant. The typographical form of the Pittsburg catalogue is exceptionally good.

We may state here that the *Dolphin Press* has in preparation a Catalogue of Church Music which it is hoped will combine the best features of those hitherto published by various local commissions.

FIFTY LITANIES: offered on occasion of the Golden Jubilee of the Immaculate Conception of the Blessed Virgin Mary. 1854-1904. By the Rev. Lawrence Moeslein, C.P. To which are added twenty-five Litanies by other composers.

The eminent Passionist composer of whose musical productions we have had opportunity to make mention before, brings a timely offering to the shrine of Our Blessed Lady, and one which will prove a useful delight to others who would make sweet melody on occasion of the coming festival. As to their special artistic merit we must let the Litanies speak for themselves. They appear for the most part easy of execution and melodious in tone. They are handsomely printed in small folio and form a welcome addition to the repertory of becoming church music.

Literary Chat.

The last volume from the pen of the Abbé Fouard, which he was able to revise just before his death, has appeared under the title of *Saint Jean et la fin de l'âge apostolique*. It completes the picture of Christian society during the Apostolic age which the Abbé had undertaken to work out in his former volumes. St. John was the youngest of the professed members of the Apostolic College, and he lived the longest. His influence dominated the Church in Asia, whence the faith was transplanted into the Gentile countries, for centuries. The work, which is scholarly and well written in French, comes at an opportune moment when the authenticity of the Gospel of St. John is being questioned by the assumptions of its apocryphal character through

the Abbé Loisy, whose writings have been censured. Another work which falls happily in line with the position taken by the Abbé Fouard is Père Calmes' *L'Evangile selon S. Jean*, which is of a learned and critical character and embodies an analytical commentary dealing with the historical and theological aspect of the Fourth Gospel. Both works will probably appear soon in English.

Among novels of recent date, *The Way that Led Beyond*, by J. Harrison, is altogether superior to the run of popular books issued for Catholic readers. This is true also of *Kind Hearts and Coronets* by the same writer.

The Jesuit scientist, P. Erich Wasmann, who lives at present in Luxemburg, has issued in book form his series of articles on Biology and the Descent Theory which appeared in *Stimmen* from 1901–1903. It is a masterly contribution to the subject, and we hope some Jesuit Father can be found to make a readable translation of it. (Herder.)

It is in the smaller towns of the interior, rather than in the great seaboard cities and the inland capitals, says David Gray (*Harper's*), that the real American aristocracy is to be found,—the aristocracy of breeding, culture, and brains, rather than of money and display. In such a community one may find "men of character and capacity, and women of breeding, charm, and sweetness." Here one will look in vain for "the socially ambitious, for the moneyed ass, for the bore. . . . In the rapidly-growing communities removed from the Atlantic seaboard," he concludes, "the best ideals of American breeding and manners in large measure are being fostered."

Mark Twain does himself honor by his recent estimate of Joan of Arc, although here, too, he sins, if not by dragging a noble subject into triviality, as he has so often done, certainly by an exclusiveness of praise which shows his limited acquaintance with nobler womanhood.

Mr. Gustave Fagniez has in press (Victor Lecoffre, Paris) a volume entitled *Corporations et Syndicats*. It is one of the series of books on questions of Social Economy published under the direction of Henri Joly, president of the *Societé d'Economie Sociale* and member of the French Institute. The most important volume of the series thus far is one by Professor Béchaux of the Law faculty at the University of Lille. He deals with the subject of "labor regulations," both in France and abroad, and sketches a project for an international adjustment of the rights of labor.

Speaking of Henri Joly one cannot fail to admire the energy of the man as a writer and stimulator of timely literature. The series of popular *Lives of Saints*, written under his direction and in part by himself, may not wholly escape criticism, and will be found unequal in merit if judged in its separate parts; but it demonstrates a kind of enterprise which should have been taken up long ago by corporations whose profession it is to popularize systematic inquiry and knowledge. It is the sort of work which a Catholic University is expected to originate and to sustain with unquestioned orthodoxy as well as scholarly discrimination.

On the subject of English translations from foreign languages, Dom Gasquet, the well known historian of the Reformation period, in his preface to *Letters of Blessed John of Avila*, quotes an almost forgotten but pertinent "passage from" Cardinal Newman, who says that it is a problem "how two languages being given, the nearest approximation may be made in the second to the expression of ideas already conveyed through the medium of the first. The problem almost starts with the assumption that something must be sacrificed; and the chief question is, what is the least sacrifice? In a balance of difficulties, one translator will aim at being critically correct, and he will become obscure, cumbrous and foreign; another will aim at being English and will appear deficient in scholarship. While grammatical particulars are followed out, the spirit evaporates; and while an easy flow of language is secured, new ideas are introduced or the point of the original is lost, or the drift of the context impaired. Under these circumstances, perhaps, it is fair to lay down that while every care must be taken against the introduction of new, or the omission of existing ideas, in translating the original text, yet, in a book intended for general reading, faithfulness may be considered simply to consist in expressing in English the *sense* of the original; the actual words of the latter being viewed mainly as *directions into* its sense, and scholarship being necessary in order to gain the full insight into that sense which they afford; and next: that where something must be sacrificed, precision or intelligibility, it is better in a popular book to be understood by those who are not critics than to be applauded by those who are." (Advertisement to *Historical Sketches*, Vol. II.)

Readers of Canon Sheehan's new novel, of which the first instalment appeared in the November number of THE DOLPHIN magazine, are expressing their delight at the genial author's unexpected leap into the charming field of romantic history, —and a history of Doneraile. For *Glenanaar* is not mere fiction any more than was *My New Curate*. The reader may not know that Glenanaar (or *Glenanair* as the Celtic purists would prefer to have it pronounced and written) is actually a portion of the parish of Doneraile; and into this story are woven all the sweet and bitter memories of the country-folk for miles around. "If ever you come to Doneraile," writes Father Sheehan, "and your journey should be from east to west, you will pass a white house on the left hand side of the road, just beyond the old graveyard of Temple Ruadhan, and just above the ancient castle of Ballinamona. That is the house where Edmund Burke came to school when his family lived at Castletownroche." Indeed the persons whom Father Sheehan introduces are nearly all real characters, some of them dead, except to memory, and others still witnessing to the things of long ago.

Doneraile, in Cork, has its name from *Dun*, "fortress," and is *Dun-air-ail*, the "fortress on the cliff," as it is styled in the Book of Lismore. It is the same in derivation as Dun-dun-aille, found in other parts of Ireland (or in the writing of the Four Masters Dunaille), whence *Doonally*, ancient residence of the O'Donnells in Sligo.

B. Herder (St. Louis) is to publish *Brother and Sister*, by Père Charruau, translated by Mrs. Otten. The volume will be ready before the Christmas season, and readers who have enjoyed its chapters in our pages will welcome the book as an ex-

ceptional work not merely from the literary point of view, but above all because of its refining, educating effect. It was this element (its high educational tendency) which directed our attention to the original and caused us to publish it as a serial in THE DOLPHIN.

Methuen & Co. (London) have just issued Louise Imogen Guiney's new book, *Hurrell Froude* (Memoranda and Comments). It is a fine volume of over four hundred pages and contains, besides the epistolary matter chiefly drawn from *The Remains* published by the Rivingtons in 1838 and now almost forgotten, the comments of many leading men of the last and our own generation upon Froude and his connection with the Oxford Movement. This second part is of exceptional interest in its connection with John Henry Newman's noble friend. We shall speak of the book in our next number.

Books Received.

THEOLOGICAL AND ASCETICAL.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Tomus III. De Virtute Justitiae et de Variis Statuum obligationibus. Auctore Ad. Tanquery, S.S. Tornaci: Desclée, Lefebvre et Soc. 1904. Pp. 547 et 32.

SPIRITUAL COUNSELS from the Letters of Fénelon. Selected by Lady Amabel Kerr. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 99. Price, $0.25.

SUMMAE THEOLOGIAE MORALIS. De Poenis Ecclesiasticis. Scholarum Usui. Accomodavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Editio tertio et quarta. Cum approbatione episcopi Brixinensis et superiorum ordinis. Oeniponte: Typis et Sumptibus Fel. Rauch (C. Pustet). 1904. Pp. 123. Price, $0.65.

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